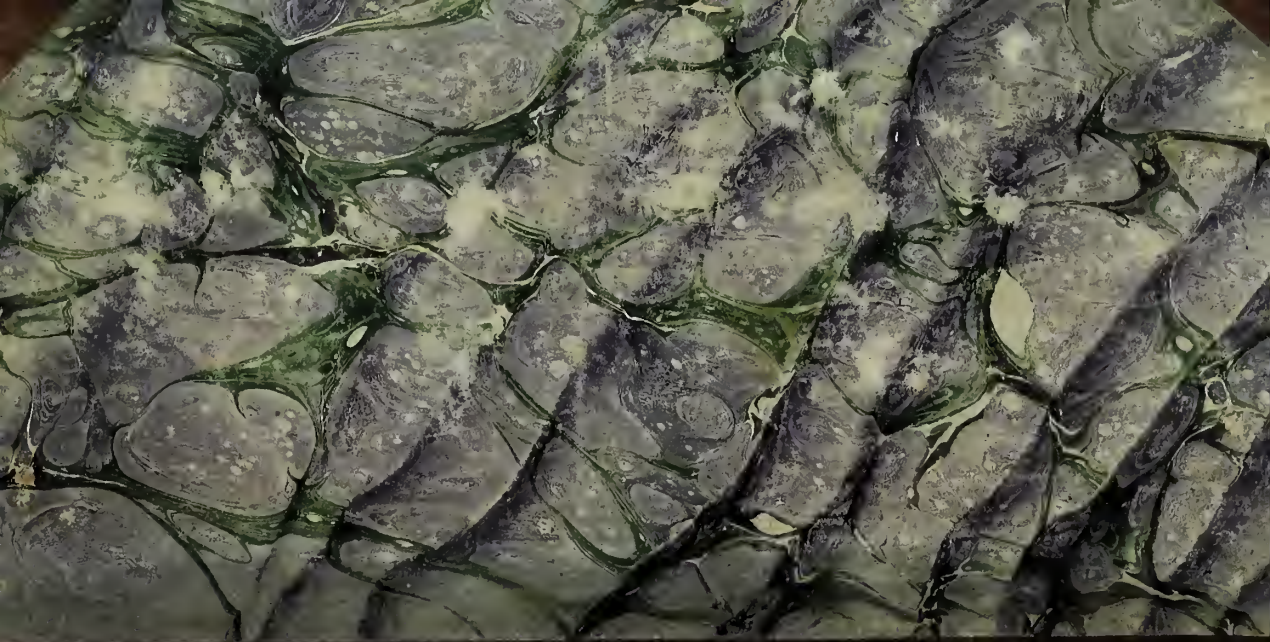

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THE

WORKS

OF THE

Rev. JOHN WESLEY, M. A.

Late Fellow of *Lincoln-College*, OXFORD.

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A

LETTER

TO A

ROMAN CATHOLIC.

1. YOU have heard ten thousand stories of us who are commonly called Protestants, of which if you believe only one in a thousand, you must think very hardly of us. But this is quite contrary to our Lord's rule, *Judge not that ye be not judged*; and has many ill consequences, particularly this, It inclines us to think as hardly of you. Hence we are on both sides less willing to help one another, and more ready to hurt each other. Hence brotherly love is utterly destroyed: and each side looking on the other as monsters, gives way to anger, hatred, malice, to every unkind affection: which have frequently broke out in such inhuman barbarities, as are scarce named among the Heathens.

2. Now can nothing be done, even allowing us on both ſides to retain our own opinions, for the ſoftening our hearts towards each other, the giving a check to this flood of unkindneſs, and reſtoring at leaſt ſome ſmall degree of love among our neighbours and countrymen? Do not you wiſh for this? Are you not fully convinced, that malice, hatred, revenge, bitterneſs, whether in us or in you, in our hearts or yours, are an abomination to the Lord? Be our opinions right or be they wrong, theſe tempers are undeniably wrong. They are the broad road that leads to deſtruction, to the nethermoſt hell.

3. I do not ſuppoſe all the bitterneſs is on your ſide. I know there is too much on our ſide alſo. So much that I fear many Proteſtants (ſo called) will be angry at me too, for writing to you in this manner; and will ſay, "'Tis ſhewing you too much favour; you deſerve no ſuch treatment at our hands."

4. But I think you do. I think you deſerve the tendereſt regard I can ſhew, were it only becauſe the ſame God hath raiſed you and me from the duſt of the earth, and has made us both capable of loving and enjoying him to eternity: were it only becauſe the Son of God has bought you and me with his own blood. How much more, if you are a perſon fearing God (as without queſtion many of you are) and ſtudying to have a conſcience void of offence towards God and towards man?

5. I ſhall

5. I ſhall therefore endeavour as mildly and inoffenſively as I can, to remove in ſome meaſure the ground of your unkindneſs, by plainly declaring what our belief, and what our practice is: that you may ſee, we are not altogether ſuch monſters as perhaps you imagined us to be.

A true Proteſtant may expreſs his belief in theſe, or the like words.

6. As I am aſſured, that there is an infinite and independent Being, and that it is impoſſible there ſhould be more than One; ſo I believe, that this One God is the Father of all things, eſpecially of angels and men: That he is in a peculiar manner the Father of thoſe whom he regenerates by his Spirit, whom he adopts in his Son, as co-heirs with him, and crowns with an eternal inheritance: but in a ſtill higher ſenſe, the Father of his only Son, whom he hath begotten from eternity.

I believe this Father of All, not only to be able to do whatſoever pleaſeth him, but alſo to have an eternal right of making what and when and how he pleaſeth, and of poſſeſſing and diſpoſing of all that he has made: and that he of his own goodneſs created heaven and earth, and all that is therein.

7. I believe that Jeſus of Nazareth was the Saviour of the world, the Meſſiah ſo long foretold: That being anointed with the Holy Ghoſt, he was a Prophet, revealing to us the whole will of God: That he was a Prieſt, who gave himſelf a

ſacrifice for ſin, and ſtill makes interceſſion for tranſgreſſors: That he is a King, who has all power in heaven and in earth, and will reign till he has ſubdued all things to himſelf.

I believe, he is the proper, natural Son of God, God of God, very God of very God: And that he is the Lord of All, having abſolute, ſupreme, univerſal dominion over all things: but more peculiarly *our* Lord, who believe in him, both by conqueſt, purchaſe, and voluntary obligation.

I believe, that he was made man, joining the human nature with the divine in one perſon: being conceived by the ſingular operation of the Holy Ghoſt, and born of the bleſſed Virgin Mary, who as well after as before ſhe brought him forth, continued a pure and unſpotted Virgin.

I believe, he ſuffered inexpreſſible pains both of body and ſoul, and at laſt death, even the death of the croſs, at the time that Pontius Pilate governed Judea, under the Roman emperor: That his body was then laid in the grave, and his ſoul went to the place of ſeparate ſpirits: That the third day he roſe again from the dead: That he aſcended into heaven; where he remains in the midſt of the throne of God, in the higheſt power and glory, as Mediator till the end of the world, as God to all eternity: That in the end, he will come down from heaven, to judge

judge every man according to his works; both thoſe who ſhall be then alive, and all who have died before that day.

8. I believe the Infinite and Eternal Spirit of God, equal with the Father and the Son, to be not only perfectly holy in himſelf, but the immediate cauſe of all holineſs in us; enlightning our underſtandings, rectifying our wills and affections, renewing our natures, uniting our perſons to Chriſt, aſſuring us of the adoption of ſons, leading us in our actions; purifying and ſanctifying our ſouls and bodies, to a full and eternal enjoyment of God.

9. I believe, that Chriſt and his apoſtles gathered unto himſelf a church, to which he has continually added ſuch as ſhall be ſaved: That this Catholic, that is, Univerſal Church, extending to all nations and all ages, is holy in all its members, who have fellowſhip with God the Father, Son and Holy Ghoſt: That they have fellowſhip with the holy angels, who conſtantly miniſter to theſe heirs of ſalvation: And with all the living members of Chriſt on earth, as well as all who are departed in his faith and fear.

10. I believe God forgives all the ſins of them that truly repent and unfeignedly believe his holy goſpel; and that at the laſt day, all men ſhall riſe again, every one with his own body.

I believe, that as the unjuſt ſhall after their reſurrection be tormented in hell for ever, ſo the

juſt ſhall enjoy inconceivable happineſs in the preſence of God to all eternity.

11. Now is there any thing wrong in this? Is there any one point which you do not believe as well as we?

But you think we ought to believe more? We will not now enter into the diſpute. Only let me aſk, If a man ſincerely believes thus much, and practiſes accordingly, can any one poſſibly perſuade you to think, that ſuch a man ſhall periſh everlaſtingly?

"But does he practice accordingly?" If he does not, we grant all his faith will not ſave him. And this leads me to ſhew you in few and plain words, what the practice of a true proteſtant is.

* I ſay, a true proteſtant: for I diſclaim all common ſwearers, ſabbath breakers, drunkards: all whoremongers, liars, cheats, extortioners: in a word, all that live in open ſin. Theſe are no proteſtants: they are no Chriſtians at all. Give them their own name: they are open Heathens. They are the curſe of the nation, the bane of ſociety, the ſhame of mankind, the ſcum of the earth.

* 13. A true proteſtant believes in God, has a full confidence in his mercy, fears him, with a filial fear, and loves him with all his ſoul. He worſhips God in ſpirit and in truth, in every thing gives him thanks; calls upon him with his heart as well as his lips, at all times and in all

all places; honours his holy name and his word, and ſerves him truly all the days of his life.

Now, do not you yourſelf approve of this? Is there any one point you can condemn? Do not you practice, as well as approve of it? Can you ever be happy if you do not? Can you ever expect true peace in this, or glory in the world to come, if you do not believe in God through Chriſt, if you do not thus fear and love God? My dear friend conſider, I am not perſuading you to leave or change your religion, but to follow after that fear and love of God, without which all religion is vain. I ſay not a word to you about your opinions or outward manner of worſhip. But I ſay all worſhip is an abomination to the Lord, unleſs you worſhip him in ſpirit and in truth, with your heart as well as your lips, with your ſpirit and with your underſtanding alſo. Be your form of worſhip what it will; but in every thing give him thanks; elſe it is all but loſt labour. Uſe whatever outward obſervances you pleaſe, but put your whole truſt in him: but honour his holy name and his word, and ſerve him truly all the days of your life.

14. Again. A true proteſtant loves his neighbour, that is, every man, friend or enemy, good or bad, as himſelf, as he loves his own ſoul, as Chriſt loved us. And as Chriſt laid down his life for us, ſo is he ready to lay down his life for his brethren. He ſhews this love, by doing to

all men in all points as he would they ſhould do unto him. He loves, honours, and obeys his father and mother, and helps them to the uttermoſt of his power. He honours and obeys the king, and all that are put in authority under him. He chearfully ſubmits to all his governors, teachers, ſpiritual paſtors and maſters. He behaves lowly and reverently to all his betters. He hurts no body by word or deed. He is true and juſt in all his dealings. He bears no malice or hatred in his heart. He abſtains from all evil ſpeaking, lying and ſlandering, neither is guile found in his mouth. Knowing his body to be the temple of the Holy Ghoſt, he keeps it in ſobriety, temperance and chaſtity. He does not deſire other mens goods, but is content with that he hath, labours to get his own living, and to do the whole will of God in that ſtate of life unto which it has pleaſed God to call him.

15. Have you any thing to reprove in this? Are you not herein even as he? If not (tell the truth) are you not condemned, both by God and your own conſcience? Can you fall ſhort of any one point hereof without falling ſhort of being a Chriſtian?

Come, my brother, and let us reaſon together. Are you right if you only love your friend and hate your enemy? Do not even the Heathens and Publicans ſo? You are called to love your enemies: to bleſs them that curſe you, and to pray for them that deſpightfully uſe you and perſecute

ſecute you. But are you not diſobedient to the heavenly calling? Does your tender love to all men, not only the good, but alſo the evil and unthankful, approve you the child of your Father which is in heaven? Otherwiſe whatever you believe and whatever you practiſe, you are of your father the devil. Are you ready to lay down your life for your brethren? And do you do unto all as you would they ſhould do unto you? If not, do not deceive your own ſoul. You are but a Heathen ſtill. Do you love, honour, and obey your father and mother, and help them to the utmoſt of your power? Do you honour and obey all in authority? All your governors, ſpiritual paſtors and maſters? Do you behave lowly and reverently to all your betters? Do you hurt no body by word or deed? Are you true and juſt in all your dealings? Do you take care to pay whatever you owe? Do you feel no malice, or envy, or revenge, no hatred or bitterneſs to any man? If you do, it is plain, you are not of God; for all theſe are the tempers of the devil. Do you ſpeak the truth from your heart to all men, and that in tenderneſs and love? Are you an Iſraelite indeed, in whom is no guile? Do you keep your body in ſobriety, temperance and chaſtity, as knowing it is the temple of the Holy Ghoſt, and that if any man defile the temple of God, him will God deſtroy? Have you learned in every ſtate wherein you are, therewith to be content? Do you labour to get your own living, abhorring idleneſs as you

abhor hell-fire? The devil tempts other men; but an idle man tempts the devil. An idle man's brain is the devil's ſhop, where he is continually working miſchief. Are you not ſlothful in buſineſs? Whatever your hand finds to do, do you do it with your might? And do you do all as unto the Lord, as a ſacrifice unto God, acceptable in Chriſt Jeſus?

This, and this alone is the old religion. This is true, primitive Chriſtianity. O when ſhall it ſpread over all the earth! When ſhall it be found both in us and you? Without waiting for others, let each of us, by the grace of God, amend one.

16. Are we not thus far agreed? Let us thank God for this, and receive it as a freſh token of his love. But if God ſtill loveth us, we ought alſo to love one another. We ought, without this endleſs jangling about opinions, to provoke one another to love and to good works. Let the points wherein we differ ſtand aſide; here are enough wherein we agree, enough to be the ground of every Chriſtian temper, and of every Chriſtian action.

O brethren, let us not ſtill fall out by the way. I hope to ſee *you* in heaven. And if I practiſe the religion above deſcribed, you dare not ſay I ſhall go to hell. You cannot think ſo. None can perſuade you to it. Your own conſcience tells you the contrary. Then if we cannot as yet *think alike* in all things, at leaſt we may *love alike*. Herein we cannot poſſibly do amiſs. For of one

point

point none can doubt a moment, God is love; and he that dwelleth in love, dwelleth in God and God in him.

17. In the name then, and in the ſtrength of God let us reſolve, firſt, not to hurt one another: to do nothing unkind or unfriendly to each other, nothing which we would not have done to ourſelves. Rather let us endeavour after every inſtance of a kind, friendly, and Chriſtian behaviour towards each other.

Let us reſolve, ſecondly, God being our helper, to ſpeak nothing harſh or unkind of each other. The ſure way to avoid this, is to ſay all the good we can, both of and to one another: in all our converſation, either with, or concerning each other, to uſe only the language of love: to ſpeak with all ſoftneſs and tenderneſs; with the moſt endearing expreſſion, which is conſiſtent with truth and ſincerity.

Let us, thirdly, reſolve, to harbour no unkind thought, no unfriendly temper towards each other. Let us lay the axe to the root of the tree; let us examine all that riſes in our heart, and ſuffer no diſpoſition there which is contrary to tender affection. Then ſhall we eaſily refrain from unkind actions and words, when the very root of bitterneſs is cut up.

Let us, fourthly, endeavour to help each other on in whatever we are agreed leads to the kingdom. So far as we can, let us always rejoice to ſtrengthen each others hands in God. Above all,

let

let us each take heed to himſelf (ſince each muſt give an account of himſelf to God) that he fall not ſhort of the religion of love; that he be not condemned in that he himſelf approveth. O let you and I (whatever others do) preſs on to the prize of our high calling: that being juſtified by faith we have peace with God through our Lord Jeſus Chriſt: that we may rejoice in God through Jeſus Chriſt, by whom we have received the atonement: that the love of God may be ſhed abroad in our hearts by the Holy Ghoſt which is given unto us. Let us count all things but loſs for the excellency of the knowledge of Jeſus Chriſt our Lord; being ready for him to ſuffer the loſs of all things, and counting them but dung, that we may win Chriſt.

DUBLIN, *I am,*
July 18, 1749. *Your affectionate ſervant,*
for Chriſt's ſake.

A *Roman*

A *Roman* CATECHISM:

With a REPLY thereto.

The PREFACE.

IT has been a frequent complaint among some of the Romish church, that the Protestants have misrepresented the doctrine of their church: on the other side, the Protestants accuse the writers in that church, of concealing, disguising and palliating their doctrines. The latter justify their charge by producing such authors as have in several ages not only taught that doctrine, but taught it as the doctrine of their church: the former deny the charge, by appealing from particular authors, to an higher authority, to councils and public acts and decrees, to missals, breviaries and catechisms. Now though those Protestants are not to be blamed, when the authors they quote have been first licenced and approved in that church, and were never afterward condemned by it; yet in composing this Catechism, to avoid contention as much as I can, I have generally observed their directions, and have seldom made use of particular authors, but when it is for the explication of a doctrine that is not sufficiently explained, or for confirmation of a doctrine generally received. I am very confident that the quotations throughout are true, having again and again examined them; and I have been as careful as I could not to mistake the sense of them; that I might rightly understand and truly represent the doctrine which I profess to censure; for without a faithful and impartial examination of an error, there can be no solid confutation of it.

A Roman *CATECHISM*,

Faithfully drawn out of the allowed writings of the church of Rome.

SECT. I.

Of the Church, and Rule of Faith.

Q. 1. WHAT is the church of *Rome?*

A. The church of *Rome* is that ſociety of Chriſtians, which profeſſes it neceſſay to ſalvation † to be ſubject to the pope of *Rome*, as the alone viſible head of the church.‡

Q. 2.

† Dicimus, definimus, pronunciamus, abſolute neceſſarium ad ſalutem, omni humanæ creaturæ ſubeſſe Romano Pontifici. Extravag. c. *Unam ſanctam de majoritate & obedientia.*

We ſay, define and pronounce, that it is abſolutely neceſſary to ſalvation, for every man to be ſubject to the pope of Rome.

‡ Bellarm. de Eccleſ. milit. l. 3. c. 2. ſ. Noſtra autem ſententia, & cap. 5. ſ. reſpondeo neminem.

The REPLY to the Roman *CATECHISM.*

SECT. I.

Of the Church, and Rule of Faith.

R. 1. CHRIST *is the head, from whom the whole body is fitly joined together.* And *the holding* to that *head* [*Col.* ii. 19.] is the one great note of the church, given by St. *Auſtin de unit. Eccleſ. c.* 3. & 4. But there is neither in ſcripture, nor antiquity any evidence for a viſible head, and much leſs for the viſible head the pope, and leaſt of all, that it is neceſſary to ſalvation to be ſubject to him.

If it is neceſſary to ſalvation to be ſubject to him, it is neceſſary to know who is the pope; but that the world hath often been divided about, when there were ſometimes three, and for about forty years together two popes. *Vid. Theod. Niem. de Schiſm. univerſ.*

Q. 2. How comes ſubjection to the pope to be neceſſary to ſalvation, and an eſſential note of the church?

A. Becauſe the pope is *Chriſt*'s vicar, St. *Peter*'s ſucceſſor † and hath the ſupreme power on earth over the whole church ‡. *The church is called one, as it has one inviſible head,* Chriſt; *and one viſible, who doth poſſeſs the chair at* Rome, *as the lawful ſucceſſor of* St. Peter, *prince of the apoſtles.* Catech. Rom. par. 1. c. 10. *n.* 11.

† Concil. Trid. Seſſ. 6. Decret. de Reform. cap 1. Bulli Pii. 4. ſup. form. Juram.

‡ Con. Trid. Seſſ. 14. c. 7.

Q. 3. What authority doth the church of *Rome* challenge?

A. She declares that ſhe is the mother and miſtreſs of all churches ‖, and that to believe her ſo to be is neceſſary to ſalvation §. Pope *Innocent* the third, thus decreed, As God is called univerſal Lord, becauſe all things are under his dominion: ſo the church of *Rome* is called catholic or univerſal, becauſe all churches are ſubject unto her. *Apud Bzovium Annal.* 1199.

‖ Concil. Later. 4. Can. 2. Concil. Trid. Seſſ. 7. de Bapt. Can. 3. *&c.*

§ Bulla Pii 4. ſuper form. Jur.

R. 2. If *Chriſt* gave no ſuch power to St. *Peter*, or the pope be not St. *Peter*'s ſucceſſor, then the pope has no pretence to this power. Now we read that *Chriſt gave ſome apoſtles, and ſome prophets, for the work of the miniſtry and the edifying the body*, Epheſ. iv. 11, 12. But that he gave one apoſtle pre-eminence above the reſt, much leſs abſolute power over them, we read not. This power they were forbidden to attempt or deſire, *Mat.* xx. 26. and St. *Paul* was ſo far from acknowledging it, that he challenged an equality with the reſt of the apoſtles, *Gal.* i. 15, 17. and upon occaſion withſtood St. *Peter*, *Gal.* ii. 11.

To this we may add the judgment of St. *Cyprian*. *The other apoſtles are the ſame* St. *Peter was, endowed with an equal fellowſhip of honour and power.* Epiſt. de unit. Eccleſ.

R. 3. As it was foretold (*Iſaiah* ii. 3.) ſo it was fulfilled, *Out of* Zion *ſhall go forth the law, and the word of the* Lord *from* Jeruſalem. There the church began, and therefore in the ſynodical epiſtle of the ſecond general council of *Conſtantinople*, *Jeruſalem* is called *the mother of all churches*. *Baron*, *A. D.* 382. p. 461.

If ſhe is the miſtreſs, becauſe ſhe is the mother, (as pope *Innocent* the firſt would have it, *Epiſt.* 1. *Concil. Tom.* 4. p. 5.) then *Jeruſalem* was the miſtreſs. If the miſtreſs, becauſe ſhe was once the imperial city, then *Conſtantinople* was ſo likewiſe; and accordingly it was decreed in the 4th general council,

Q. 4. What uſe doth ſhe make of this authority?

A. She requires all perſons upon her ſole authority, to receive and believe the doctrines ſhe propoſes to be received and believed†, and without the belief of which ſhe declares there is no ſalvation‡.

† Concil. Trid. Seſſ. 13. Decret. de Euchar. Sacroſancta ſynodus omnibus Chriſti fidelibus interdicit, ne poſthac de ſanctiſſima Euchariſtia aliter credere, docere aut prædicare audeant, quam ut eſt hoc præſenti decreto explicatum, atque definitum. *So again,* Seſſ. 25. Decret. de Purgatorio. *And there are above* 100 *Anathema's in that council in point of doctrine againſt ſuch as do not ſo believe.*

‡ Bulla Pii. 4. ſuper form. Juram. *Hanc veram Catholican fidem, extra quam nemo ſalvus eſſe poteſt.* i. e. *This is the true Catholic faith, without which no man can be ſaved.*

Q. 5. Doth not the church of *Rome* acknowledge the holy ſcripture to be a ſufficient rule for faith and manners?

A. No: For there are ſome doctrines propoſed by that church as matters of faith, and ſome things required as neceſſary duty, which are by many

council, that of *Chalcedon*, Can. 28. *That the church of* Conſtantinople *ſhould have equal privileges with that of* Rome, *becauſe ſhe is the imperial ſeat.*

And if ſhe claims this ſovereign authority upon any other reaſon, ſhe never had, nor can ever prove a right to it.

R. 4. Gal. i. 11, 12. *The goſpel which was preached of me, is not after man; for I neither received it of man, neither was I taught it, but by the revelation of* Jeſus Chriſt.

Verſe 8, 9. *Though we or an angel from heaven preach any other goſpel unto you, than that which we have preached, let him be accurſed.*

The church of *Rome* cannot avoid St. *Paul's* Anathema, when ſhe requires to bow down before an image, which the ſcripture forbids; and forbids to read the ſcripture, which it requires.

And without doubt the text of the apoſtle holds as much againſt any other, as againſt himſelf or an angel from heaven.

R. 5. We read in ſcripture of *the faith once delivered to the ſaints*, Jude 3, and 2 Tim. iii. 16, 17. *All* [or the whole] *ſcripture is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs, that the man of* God *may be perfect, throughly furniſhed unto all good works.*

The ſcripture therefore is a rule ſufficient in itſelf

many learned men among themſelves confeſſed not to be contained in ſcripture.

This is confirmed by pope *Pius* II. (when a cardinal) *Epiſt.* 288. p. 802, who ſaith, *that before the time of the* Nicene *council, little regard was had to the church of* Rome.

Q. 6. What doctrines of faith and matters of practice are thus acknowleged not to be in ſcripture?

A. The doctrines of tranſubſtantiation†, of the ſeven ſacraments ‡, of purgatory §, and the practice of half-communion‖, worſhipping of ſaints and images ¶, indulgences ††, and ſervice in an unknown tongue ‡‡.

† Scotus in 4. ſent. diſt. 11. q. 3. & Yribarn in Scot.

‡ Bellarm. l. 2. de effectu Sacram, c. 25. ff. ſecunda probatio.

‖ Roffenſ. contr. Luther. art. 18.

§ Concil. Conſtan. Seſſ. 13. Caſſander. Art. 22.

¶ Bellarm. de cult Sanct. l. 3. c. 9. ff. præterea. Caſſand. Conſult. Art. 21. ff. 4.

†† Polyd. Virg. de invent. lib. 8. c. 1.

‡‡ Bellarm. de verb. Dei. li. 2. c. 26.

Q. 7. What doth the church of *Rome* propound to herſelf as an entire rule of faith?

A. Scripture with tradition; and ſhe requires that the traditions be received and reverenced with the like pious regard and veneration as the ſcriptures; and whoſoever knowingly contemns them, is declared by her to be accurſed. *Concil. Trid. Seſſ.* 4 *Decret. de can. Script.*

Q. 8.

itſelf and was by man divinely inſpired *once* delivered to the world; and ſo neither needs, nor is capable of any further addition.

So *Tertullian*, *Let* Hermogenes *ſhew that this thing is written. If it be not written, let him fear the woe pronounced againſt them that add to, or take from ſcripture.* Contr. Hermog. c. 22.

R. 6. On the contrary; St. *Auguſtin* lib. contr. Petil. l. 3. c. 6. writes, *If any one concerning Chriſt and his church, or concerning any other things which belong to faith or life, I will not ſay if we, but (which St. Paul hath added) if an angel from heaven preach unto you beſides what ye have received in the law and evangelical writings, let him be accurſed.* For as all faith is founded upon divine authority, ſo there is now no divine authority but the ſcriptures: and therefore no one can make that to be of divine authority, which is not contained in them. And if tranſubſtantiation and purgatory, *&c.* are not delivered in ſcripture, they cannot be doctrines of faith.

R. 7. Matt. xv. 9. *In vain do they worſhip me, teaching for doctrine the commandments of men*; forbidding that as unlawful which God hath not forbidden, and requiring that as neceſſary duty which God hath not required.

So St. *Hierom*, in cap. 1. Aggæi, *The ſword of God* [his word] *doth ſmite thoſe other things, which*

Q. 8. What do they underſtand by tradition?

A. Such things belonging to faith and manners as were dictated by *Chriſt* or the Holy Ghoſt in the apoſtles, and have been preſerved by a continual ſucceſſion in the catholic church, from hand to hand without writing, *Concil. Trid. ibid.*

Q. 9. What are thoſe traditions, which they profeſs to have received from *Chriſt* and his apoſtles?

A. The offering the ſacrifice of the maſs for the ſouls in purgatory,† the myſtical benedictions, incenſings, garments, and many other things of the like kind,‡ ſalt, ſpittle, exorciſms, and wax candles uſed in baptiſm, § &c. the prieſts ſhaving the head after the manner of a crown.‖

† Conc. Trid. Seſſ. 22. c. 2.
‡ Ibid. c. 5.
§ Catech. Rom. par. 2. c. 2. n. 59, 65, &c.
‖ Ibid. c. 7. n. 14.

Q. 10. Doth the church of *Rome* agree with other churches in the number of canonical books of ſcripture?

A. No: for ſhe hath added to the canonical books of the Old Teſtament, *Tobit*, *Judith*, *Wiſdom*, *Eccleſiaſticus*, *Baruch*, the two books of *Maccabees*, † and a new part of *Eſther* and *Daniel*; which whole books, with all their parts,‡ whoſoever

which they find and hold of their own accord, as by apoſtolical tradition, without the authority and teſtimony of ſcripture.

R. 8. But St. Cyril affirms, *It behoveth us not to deliver, no not ſo much as the leaſt thing of the holy myſteries of faith, without the holy ſcripture. That is the ſecurity of our faith, not which is from our own inventions, but from the demonſtration of the holy ſcriptures.* Catechef. 5.

R. 9. Mark vii. 8. *Laying aſide the commandment of God, ye hold the tradition of men.*

St. Baſil in Reg. brev. Reg. 95. *It is neceſſary even for novices to learn the ſcriptures, that the mind may be well confirmed in piety, and that they may not be accuſtomed to human traditions.*

The church of Rome hath no more to ſhew for their holy water, and incenſings, and ſalt, and ſpittle, &c. than the Phariſees for their traditions: and ſince they no leſs impoſe them as divine than the other, they are alike guilty with them.

R. 10. Theſe apocryphal books were wrote after prophecy and divine inſpiration ceaſed, and ſo were not received by the Jewiſh church (to whom *were committed the oracles of God*, Rom. iii. 2.) nor the Chriſtian church, as the 60th canon of the council of Laodicea ſhews, where there is a catalogue of the canonical books, without any mention of theſe.

ever rejects as not canonical, is accurſed. *Concil. Trident. Seſſ.* 4. *Decret, de Scriptur.*

† Theſe books are ſo ſacred, as that they are of infallible truth. *Bellarm. de verbo l.* 1. *c.* 10. *ſſ. Eccleſia vero.*

‡ Wherefore doth the council add *with all their parts*; thoſe parts alſo, about which there was ſome time a diſpute, belong to the ſacred canon of the bible? *Ibid. c.* 7. *ſſ. Denique.*

Q. 11. Are the people of the church of *Rome* permitted to read the ſcripture in a tongue vulgarly known?

A. No: they were for a time permitted to read it, under the caution § of a licenſe, where it could be obtained; but ſince they are forbid it, or to have ſo much as any ſummary or hiſtorical *compendium* of it in their own tongue.‖

§ Reg. Ind. libr. prohib. Reg.

‖ Index libr. prohib. auctor. Sixti v. & Clem. viii. obſervat. circa 4. Regulam.

Q. 12. For what reaſon is the ſcripture thus prohibited among them?

A. Becauſe (ſay they) if it be permitted to be read every where, without difference, there would more prejudice than profit proceed from it. *Reg. Ind. libr. prohib. Reg.* 4.

Q. 13.

St. Jerom in prologo proverb. *As therefore the church doth read Tobias, Judith, and the books of the Maccabees, but doth not receive them into the canonical ſcriptures: ſo it doth read the two volumes of Wiſdom and Eccleſiaſticus for the edification of the people, not to eſtabliſh the authority of eccleſiaſtical principles.* See Bellarm. de verbo, l. 1. c. 10. init.

R. 11. Under the law, the people had the ſcriptures in a tongue vulgarly known; and they were required to read the law, and to be converſant in it, Deut. vi. 6. *Theſe words which I command thee this day ſhall be in thine heart*, &c. and accordingly our Saviour ſends them thither, John v. 39. *Search the ſcriptures.* So St. Paul requires that his *epiſtle be read to all the brethren*, 1 Theſſ. v. 27. and if ſo, it was wrote in a language they underſtood. And ſo it was in the primitive church; therefore St. Chryſoſtom exhorts his hearers, though ſecular men, to provide themſelves bibles, the medicines of their ſouls, to be their perpetual inſtructiors. *Comment. in Coloſ.* iii. 16.

R. 12. In the apoſtles times there were ſome that *wreſted the ſcriptures to their own deſtruction*; and yet the apoſtle thought of no other expedient than to give the Chriſtians a caution, that they were *not alſo led away with the error of the wicked*, 2 *Pet.* iii. 16, 17. The way to prevent this

Q. 13. Since the ſcripture may be miſunderſtood, have they no judge to determine the ſenſe of it?

A. They ſay, it belongs to the church (of Rome) to judge of the ſenſe of ſcripture, and no one may preſume to interpret the ſcripture, contrary to the ſenſe which Mother Church hath held and doth hold. *Concil. Trid. Seſſ.* 4. *Decret. de Edit. & uſu Script.*

It cannot be called the church of God where the legitimate ſucceſſor of St. Peter in the Roman chair, and the undoubted vicar of Chriſt doth not preſide:—What the church doth teach is the expreſs word of God, and what is taught againſt the ſenſe and conſent of the church, is the expreſs word of the devil. Cardinal *Hoſius de expreſſo Dei verbo*, p. 642, 643.

SECT.

therefore is, not to keep the ſcriptures from the people (which *were written for our learning*, *Rom.* xv. 4.) but to exhort them to a diligent peruſal of them. Matt. xxii. 29. *Ye err, not knowing the ſcriptures.*

The ſheep ſhould not caſt away their ſkin, becauſe wolves ſometimes hide themſelves under it. St. Auſtin de Serm. Dom. in monte.

R. 13. While the apoſtles were alive the churches of Chriſt in matters of diſpute, applied themſelves to them, as in the point of circumciſion, Acts xv. 2. but ſince they of the church of Rome can never prove the like infallibility in their church, nor direct us where it is, we think ourſelves as well in our church, as they can be in theirs; and that as long as we have the ſcripture, the church is to be referred to the ſcripture, and not the ſcripture to the church; and that as the ſcripture is the beſt expounder of itſelf, ſo the beſt way to know whether any thing be of divine authority, is to apply ourſelves to the ſcripture.

If I would have the church demonſtrated, it is not by human teachings, but by the divine oracles. *St. Aug. de unit. Eccleſ. cap.* 3.

The way for underſtanding the ſcriptures, is to demonſtrate out of themſelves, concerning themſelves. Clem. Alex. Strom. l. 7. p. 757.

SECT. II.

Of Repentance and Obedience.

Q. 14. WHAT doth the church of Rome teach concerning repentance?

A. 1. It teacheth that contrition (which is a ſorrow for ſins paſt, and a purpoſe of not committing it for the future) though perfected with charity, is not ſufficient to reconcile a perſon to God without penance, or confeſſion to a prieſt either in act or deſire. *Concil. Trid. Seſſ.* 14. *c.* 4. *Catech. Rom. Pars* 2. *de Sacrament. pœnit. n.* 38,

A. 2. She teacheth that attrition, or imperfect contrition, proceeding meerly from the fear of hell, is equivalent to contrition, by virtue of confeſſion: and that attrition doth diſpoſe to receive the grace of the ſacrament of penance, and leads to juſtification.†

† Seſſ. 14. cap. 4. Bellarm. de pœnit. l. 2. c. 18. ſſ. Sed ſciendum eſt. [*See Queſt.* 77.]

Q. 15. What is the judgment of the church of Rome as to good words?

A. The church of Rome doth affirm that the goods works of juſtified perſons do truly deſerve eternal life;† and if any one ſay that ſuch works do

SECT. II.

Of Repentance and Obedience.

R. 14. CONTRITION is but another word for repentance, and repentance is a qualification for pardon and reconciliation. *A broken and contrite heart, O God, thou wilt not deſpiſe, Pſalm* li. 17. *Repent, and be converted, that your ſins may be blotted out, Acts* iii. 19. The ſame texts which make contrition ſufficient, without confeſſion to the prieſt, make attrition inſufficient without there be contrition. And as the former doctrine of the inſufficiency of contrition without confeſſion, makes that neceſſary which God hath not made neceſſary: ſo this latter of the ſufficiency of attrition upon confeſſion to the prieſt, without contrition, makes that unneceſſary which God hath made neceſſary.

R. 15. Truly to deſerve, is to make God our debtor; *to him that worketh* (i. e. that meriteth) *is the reward not reckoned of grace, but of debt, Rom.* iv. 4. *But can a man be profitable to God? Job* iv. 4. Our Saviour teaches us otherwiſe,

do not truly deserve an increase of grace here, and eternal life hereafter, let him be accursed.‡

Our good works do merit eternal life, not only by virtue of God's covenant and acceptation, but also by reason of the work itself.§

† Concil. Trid. Sess. 6. c. 16.

‡ Ibid. Can. 32.

§ Bellarm. de justif. l. 5. c. 17.

Q. 16. But is there no allowance for such as have not good works of their own, sufficient to merit for themselves?

A. Yes: there are indulgencies to be obtained, by which persons may be discharged from the punishment of sin here and in purgatory: and if any affirm these indulgencies to be useless, or that the church hath no power to grant them, he is accursed. *Concil. Trid. Sess.* 25. *Decret de indulg.*

The popes and prelates of the church are judges appointed by God to remit faults and punishments in his name by an indulgence, if so be justice be satisfied through the application of the satisfaction of Christ and his saints. *Bellarm. de Indulg. l. c.* 1. 5. *Jam vero.*

Q. 17. How far does those indulgencies extend?

A. Sometimes

Luke xvii. 10. *When ye ſhall have done all thoſe things which are commanded you, ſay, we are unprofitable ſervants: we have done that which was our duty to do.* A command to do it, and grace to obey that command, and a *far more exceeding and eternal weight of glory, as a reward,* (2 Cor. iv. 17.) will ſhame the pretence of real merit, and turn the anathema upon themſelves. And they may as ſoon reconcile light and darkneſs, as the grace of God and merit of Chriſt to this doctrine.

R. 16. What God binds, no perſon can untie; and what he unties, no man can bind. But this courſe of indulgence, ſtill upheld in the church of Rome, doth untie what God doth bind; it makes ſin eaſy and cheap, and proſtitutes the ſtrict rules of Chriſtianity to the baſeſt purpoſes. For when a perſon can have a plenary indulgence for ſo trivial a ſatisfaction as the ſtanding before the doors of St. Peter's church at Rome, when the Pope bleſſes the people at Eaſter, it makes ſin as eaſy to be committed as pardoned.

R. 17, 18. The ſcandal given by them was ſo notorious, that order was given by the council of

A. Sometimes to days, ſometimes to years, nay ſome of them were plenary † indulgencies; ſome were for a diſcharge from puniſhments here, others from the pains of purgatory,‡ and ſome granted an eternal reward.

† Bellarm. de indulget. l. 1. c. 9. init. *Plenary indulgence doth take away all the puniſhment due to ſin.* Ibid. ff. Indulgentia Quadragen.

‡ Ibid. c. 7. ff. Et quidem.

Q. 18. Upon what terms were thoſe indulgences to be obtained?

A. By money†, pilgimages‡, aſſiſting the pope‖, reciting certain prayers§.

† This is implied *Concil. Trid. Seſſ.* 21. *c.* 9. though it is called by the ſoft name of alms.

‡ So many are granted to particular churches in *Rome*, for the benefit of pilgrims.

‖ So thoſe that upon his motion took up arms againſt the *Albigenſes*, had by an indulgence the promiſe of an eternal reward. *Baron. ad A. D.* 1179. *n.* 7.

§ So pope *Alexander* the ſixth, granted to thoſe that recited this prayer to the bleſſed Virgin, and St *Ann* her mother, 30,000 years indulgence.

" *Hail Mary full of grace, the Lord be with thee, thy grace with me. Bleſſed be thou among women: and bleſſed be St. Ann thy mother, from whom, O Virgin Mary, thou haſt proceeded without ſin and ſpot: but of thee hath Jeſus Chriſt been born, the Son of the living God.* Amen."

Theſaur. Var. Exercit. in grat. Sodal. *B. V. M.* Bruxel. Edit. 2. An. 1658. p. 287.

Q. 19. Upon what pretence or reaſon is the doctrine and practice of indulgences founded?

A. Upon

Trent for reforming the abuſes of them; but when the fathers thought fit not to diſcover thoſe abuſes, and only forbad wicked gain†, they left a large ſcope for making a gain of them. And two of the popes under whom that council ſat, (viz. *Paul* 3. and *Julius* 3.‡) proceeded in the ſame courſe as their predeceſſors, if they did not exceed them: for by their bulls, there is granted to all ſuch of the fraternity of the holy altar, as viſit the church of St. Hilary of Chartres, during the ſix weeks of Lent, 775,700 years pardon, beſides fourteen or fifteen plenary indulgences. And ſince that *Urban* the eighth‖, and *Clement* the tenth§, have granted by their indulgence a plenary remiſſion of ſins.

†Seſſ. 25. Decret. de Indulg.

‡ *A bull of indulgence to the fraternity of the altar*, Paris 1550. v. B. *Taylor's defence*; part 2. l. 2. p. 8.

‖ Bullar. to. 3. pag. 74.

§ A. D. 1671. *Bull upon the canonization of five ſaints.*

R. 19. Romans viii. 18. *The ſufferings of this preſent time, are not worthy to be compared with the glory that ſhall be revealed in us:* ſo 2 *Cor.* iv.

A. Upon works of ſupererogation†, that is, the overplus of the ſatisfactions of Chriſt and the ſaints, which is a treaſury ‡ committed to the church's cuſtody‖, and to be diſpoſed of as ſhe ſees meet.§

† *That ſupererogation is neceſſary to indulgence, no one can deny*, ſaith Bellarm. de Indulg. l. 1. c. 2. init.

‡ Concil. Trid. Seſſ. 21. c. 9.

‖ So pope Clem. 6. Conſtit. extrav. in Bellarm. ibid § ult.

§ Bellarm. ibid. c. 3.

Q. 20. Whither do the ſouls of thoſe go that die in a ſtate of grace, but are not ſufficiently purged from their ſins, or have not had a plenary indulgence for the remiſſion of them?

A. Such go to purgatory, a place of torment in the other world, near to hell†, where they are to continue till they have made full ſatisfaction for their ſins, and are throughly purged and prepared for heaven, whereinto no unclean thing can enter.‡

† Bellarm. de Purg. l. 2. c. 6. SS. Quinta eſt.

‡ Catech. Rom. par. 1. c. 6. n. 3.

Q. 21. How come thoſe perſons to be puniſhed in the other world, who depart in a ſtate of grace out of this?

A. Becauſe they have not here fulfilled the penance impoſed upon them, or due from them to God. †

† Bellarm. de Indulg. l. 1. c. 6, 7. [*See Queſt.* 91.]

22.

17. *Every one of us shall give an account of himself to God*, Rom. xiv. 12. If there be no comparison betwixt the reward and our sufferings for it, then no one has merit to transfer to another: and if every man must give an account of himself, then no man can be saved by the merits of another. But suppose there is a super-abundance of satisfactions in the saints; yet what need is there of them, when there is such an infinite value in the sufferings of *Christ*, who *by one offering hath for ever perfected them that are sanctified*, Heb. x. 14. Or who gave the church the power so to apply them?

R. 20, 21. That those that die in a state of grace, are yet in a state of torment, and are to be purged in the other world, is contrary to scripture and antiquity. *Rom.* viii. 1. *There is no condemnation to them which are in* Christ Jesus, verse 30. *Whom he justified, them he also glorified*, verse 33, 34. *Who shall lay any thing to the charge of* God's *elect? It is* God *that justified. Who is he that condemneth?* As justification and condemnation are here opposed by the apostle, so are condemnation and glorification; and he that is justified upon the same reason that he cannot be condemned, shall be glorified. Now the elect are justified before they go out of this world; and consequently shall have nothing laid to their charge in the next.

The servants of God *then have peace, then enjoy quiet*

Q. 22. Of what continuance is the punishment of that state?

A. It is but for an appointed time; and the person is to continue in it till he is purged from his sin, and has suffered the punishment due to it.

Catech. ibid. Bellarum. de purg. l. 2. c. 8. SS. Quantum ad primum.

Q. 23. Is there no way by which the souls of those that are in purgatory may be delivered out of that prison, and their time of torment shortened?

A. They may be helped and delivered by the suffrages

quiet reſt and ſecurity; when being drawn from theſe ſtorms of the world, we arrive at the haven of our everlaſting habitation and ſecurity; when this death being ended, we enter into immortality. St. *Cypr.* de Mortal. SS. 2.

Luke xxiii. 43. *To day ſhall thou be with me paradiſe.* Paradiſe is acknowledged to be the ſeat of the bleſſed. † Now if there was a purgation neceſſary for ſinners, he that believed and repented not till the laſt moment of his life, might be well ſuppoſed to need it: and ſhould have been ſent rather to purgatory than paradiſe.

After the night of this life there is no purgation; and *it is better to be corrected and purged now, than to be ſent to the torment there, where the time of puniſhing is and not of purging.* Greg. Nazianz. Orat. 15. in plag. grand.

† Bellarm. de Sanct. Beat. l. 1. c. 3. Teſtim. 4.

R. 22. The ſtate that believers immediately enter upon after death, is ſaid to be life for the comfort, and everlaſting for the continuance of it.

John v. 24. *He that believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life.*

So St. *Cyprian*; *The end of this life being compleated, we are divided into the habitations of everlaſting either death or immortality.* Ad demetr, §. 16.

R. 23, Luke 16. 26. *Betwixt us and you there is*

ſuffrages ‡ of the faithful that are alive; that is, by prayers, alms, and maſſes: § and other works of piety, ſuch as indulgences.‖

† Concil. Trid. Seſſ. 25. Decr. de Purgat.
‡ Seſſ 22. Can. 3.
‖ Bellarm de Purgat. l. 2. c. 16. SS. Ad. hæc.

Q. 24. Is the doctrine of purgatory a matter of faith, and neceſſary to be believed?

A. Yes: for whoſoever ſhall ſay, that there is no debt of temporal puniſhment to be paid, either in this world or in purgatory, before there can

is a great gulph fixed, ſo that they which would paſs from hence to you [to relieve you] *cannot.*

As the ſtate in which *Abraham* and *Lazarus* were needed no relief; ſo that in which the rich man was, could not obtain it. *After death is no help to be gotten by godlineſs or repentance.* Lazarus *doth not there go to the rich man, nor the rich man unto* Lazarus. *For the garners are ſealed up, and the time is fulfilled.* Epiphanius contr. Cather. Hær. 59.

And if a man's own repentance cannot help him, much leſs can another's good works profit him.

So St. *Jerom*; *While we are in this world, we may be able to help one another, either by our prayers, or by our counſels: but when we ſhall come before the judgment ſeat of* Chriſt, *neither* Job *nor* Daniel, *nor* Noah, *can intreat for any one, but every one muſt bear his own burden.* † And he elſewhere ſaith, *What ſhall be to all in the day of judgement, this is accompliſhed to every one at the day of death.*‡

† Lib. 3. Com. in Galat. c. 6.

‡ In Joel c. 2.

R. 24. Biſhop Fiſher ſaith, That there is none or very little mention of purgatory among the antients ‡. It is then no little incroachment on the Chriſtian world, to make it now a doctrine of faith, and to require it upon pain of damnation to be believed.

‡ Roffens Lutheri confut. Art. 18. & Polyd. Virg. de Inventl. 8. c. 2.

R. 25.

can be an admiſſion into heaven, is accurſed †. And whoſoever ſhall ſay, the ſacrifice of the maſs is not to be uſed for the dead, is accurſed ‡. This is one of the principles, without the belief of which there is no ſalvation ‖.

† Concil. Trid. Seſſ. 6. Can. 30. & Seſſ. 24. Decret. de Purg.

‡ Ibid. Seſſ. 22. Can. 3.

‖ Bulla. Pii 4ti.

Q. 25. In what place were the ſouls of the patriarchs, and other good men, before the coming of Chriſt?

A. Before the death and reſurrection ‡, or aſcenſion of Chriſt ‖, the gates of heaven were open to none; and the ſouls of good men departed, were detained in a certain place called *limbus patrum*, which is the uppermoſt part of hell: the lowermoſt being the place of the damned; next above that purgatory; next to that *limbus infantum*; above that *limbus patrum* §.

‡ Catch. Rom. par. 1. c. 6. n. 3, 6.

‖ Bellarm. de Chriſt. l. 4. c. 11.

§ Bellarm. de Purg. l. 2. c. 6. SS. Quod autem.

Q. 26. In what condition were they while thus detained in limbo?

A. They are not agreed in the nature and condition of the place; for the Catechiſm ſaith, *N.* 3. *They were ſuſtained by hope, and were without any ſenſe of grief.* And preſently, *N.* 4. That *although they were without other ſenſe of grief, yet*

R. 25. We read that Elijah was taken up into heaven, 2 Kings ii. 11. and he and Moſes appeared in glory, Luke ix. 31. Matt. xvii. 2. And Abraham is repreſented (Luke xvi. 32.) as in paradiſe, the bleſſed abode of good men in the other world.

So St. Auſtin expounds it, *The boſom of Abraham is the reſt of the bleſſed poor, whoſe is the kingdom of heaven, into which after this life they are received.* Quæſt. Evangel. l. 2. c. 38.

R. 26. But the ſcripture tells us, that the ſtate where Abraham was, was not only a ſtate of *reſt*, but alſo of *comfort*, Luke xvi. 25.

R. 27.

yet being kept in ſuſpence, they were tormented with the hope of that bleſſed glory which they did expect.

Q. 27. How and when were they delivered thence?

A. They were delivered by Chriſt at his deſcent into hell †; ſo that ever ſince that place remains empty ‡.

† Catch. Rom. ibid. n. 5, 6.
‡ Bellarm. de Purg. l. 2. c. 6. § octava eſt.

Q. 28. What uſe do they make of this doctrine?

A. Hereby they give a reaſon why there is neither precept nor example in the Old Teſtament for the invocation of ſaints departed ‡, becauſe they were for their puniſhment incloſed in this place, and were there held bound by the devils §, till delivered by Chriſt. And ſo the people of thoſe times only prayed to God, and did not uſe to ſay, Holy Abraham, pray for me ‖.

‡ Bellarm. de Sanct. bear. l. 1. c. 19. § Item Exod.
§ Catch. Rom, ibid. n. 5.
‖ Bellarm. ibid.

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R. 27. The ſcripture ſays not one word of this.

R. 28. There is neither precept nor example for the invocation of ſaints in the New Teſtament; and if that be the reaſon for a *limbus* before Chriſt, it may be a reaſon for a *limbus* ſtill: and they may as well exclude the ſaints from heaven now as then, if there be no more for their invocation in the New Teſtament than was in the Old. Thus Salermo (a learned diſputant in the council of Trent) *Invocations of ſaints have no expreſs ground in all the ſcriptures* ‡.

‡ Ad 1 Tim. 2. Diſp. 7. § Sed cum ante & nec obſtat.

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SECT. III.

Of Divine Worſhip.

Q. 29. OF what doth the ſervice in the Roman Church conſiſt?

A. It conſiſts of prayers and hymns offered to God, angels, and ſaints; of leſſons taken out of the ſcriptures, and legends; and of profeſſion of faith in the creeds.

Q. 30. In what language is their ſervice performed?

A. It is performed in all places among them in the Latin tongue, which is in no place vulgarly underſtood.

Q. 31. Is the having the ſervice in an unknown tongue enjoined in the church of Rome?

A. Yes: it is required that it ſhould be celebrated in the Latin tongue; and whoſoever ſhall ſay that it ought only to be adminiſtered in the vulgar tongue, is accurſed†. Hence when of late years the miſſal, or Maſs-book, was tranſlated into French, it was declared by Pope Alexander the 7th, to be a *ſeed-plot of diſobedience, raſhneſs, and Schiſm*; and he calls them that did it, *Sons of perdition*,

† Concil. Trid. Seſſ. 23. c. 8. & Can. 9.

SECT. III.

Of Divine Worſhip.

R. 29. CARDINAL Quignonius at the inſtance of Pope Paul the 3d. reformed the breviary; and inſtead of legends, ſet ſcriptures for the Leſſons. But Pope Pius Quintus, who afterward undertook to reform it alſo, prohibited that of Quignonius, † and inſtead of the ſcriptures, placed legends again, and ſo it continues.

† *Bulla prefixa Breviar. Rom. Juſſu Pii V. Edit.*

R. 30, 31. In divine worſhip (as in all other actions) the firſt thing to be conſidered is the end, and the next thing is the means conducing to that end. The end is the honour of God, and the edification of the church; and then God is honoured, when the church is edified. The means conducing to that end, are to have the ſervice ſo adminiſtred, as may inform the mind, engage the affections, and increaſe devotion, But that cannot be done, where the tongue it is celebrated in, is not underſtood.

Thus we are taught by the apoſtle, 1 *Cor.* xiv. 2. *He that ſpeaketh in an unknown tongue, ſpeaketh not unto men.* verſe 11. *If I know not the meaning of the voice, he that ſpeaketh ſhall be a barbarian unto me.* Verſe 16. *If thou ſhalt bleſs with the Spirit,* [by the gift of an unknown tongue] *how*

perdition, and doth *condemn*, *reprobate and forbid* that Miſſal.

Q. 32. What are the objects of worſhip in the church of Rome?

A. Beſides the bleſſed Trinity, angels, the Virgin Mary, and Saints.

Q. 33. What honour do they give to the angels?

how ſhall he that occupieth the room of the learned ſay, Amen, at the giving of thanks? How can the people be attentive to the leſſons, anſwer at the reſponſes, be devout in the prayers, profeſs their faith in the creeds, when they do not underſtand what is read, prayed, or profeſſed? Thus St. Ambroſe on 1 Cor. xiv. *It is evident that the mind is ignorant where the tongue is not underſtood. The unſkilful perſon hearing what he doth not underſtand, knows not the concluſion of the prayer, and doth not anſwer Amen.*

R. 32. Matt. iv. 10. Our Saviour ſays, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* As divine worſhip is due to God; ſo it is not lawful to give it to any other.

The church of Rome doth acknowledge this, but ſays, The worſhip they give to ſaints and angels is not of that kind. *Cateck. Rom. Part* 3. *c.* 2. *n.* 8. *Part* 4. *c.* 6. *n.* 3.

But what worſhip is peculiar to God, if prayer is not? So thought St. Ambroſe, *Thou only art to be invocated.* De obitu Theodoſ.

For God alone can receive our prayer, or can give what we pray for, or be the object of our faith and truſt.

R. 33. We honour the holy angels, as they are God's miniſters, and are *ſent forth to miniſter unto them that ſhall be heirs of ſalvation,* Heb. i. 14. But to worſhip or pray to them we dare not,

A. 1. The church of Rome teaches that angels are to be worſhipped, ‡ invoked, and prayed to.§ And they have litanies and prayers compoſed for this purpoſe.‖

‡ Catech. Rom. par. 3. c. 2. n. 8, 9, *venerari, adorare, colere.*
§ Ibid. n. 10. ‖ Litaniæ ſſ. Angelorum, vid. Horologium Tutelaris Angeli a drexlio. p. 84. Cuac 1623.

A. 2 They teach, that as every particular perſon hath a guardian angel from his birth,† ſo it is fit to commit themſelves more particularly to him ‡; after this manner,‖ *Bleſſed angel! to whoſe care our loving Creator hath committed me, defend me this day, I beſeech you, from all dangers, and direct me in the way I ought to walk.*

† Catech. Rom. par. 4. cap. 9. §. 1. n. 4. 6.
‡ Horolog. Drex. p. 108.
‖ *The child's catechiſm.* 1678.

Q. 34. What religious honour do they give to the ſaints?

A. They pray to them as their interceſſors, make confeſſions to them; offer incenſe, and make vows to them; venerate their images and reliques.

Q. 35. For what reaſon do they pray to ſaints?

A. That by their help they may obtain benefits from God,† who doth confer many favours upon mankind, by their merit, and grace, and interceſſion.‡

† Concil. Trid. Seſſ. 25. de invocat.
‡ Catech. Rom. par. 3. c. 2. § 12.
Miſſal. Rom. proprium Miſſarum de ſanctis.

Q. 36.

as it is what they themſelves refuſe and abhor, Rev. xix. 10. and the ſcripture doth condemn as *a ſign of a fleſhly mind, vainly intruding into thoſe things which we have not ſeen*, Col. ii. 18. Theodoret upon this text ſaith, That the practice of worſhiping angels continued a long time in Phrygia and Piſidia: wherefore the Synod of Laodicea doth forbid praying to angels: *For Chriſtians ought not to forſake the church of God, and depart aſide and invocate angels, which are forbidden.* Conc. Laod. Can. 35.

R. 34, 35, 36, 37. *There is one God, and one Mediator between God and men, the Man Chriſt Jeſus, who gave himſelf a ranſom for all.* 1 Tim. ii. 5, 6.

Rom. viii. 34. *Who is he that condemneth? It is Chriſt that died, yea rather, that is riſen again, who is even at the right-hand of God, who alſo maketh interceſſion for us.*

As there is but one God to us, though there are gods many, and lords many, [1 Cor. viii. 5.] So to us there is but one Mediator, or Interceſſor, though we ſhould grant there are many interceſſors and mediators. For though the angels and ſaints may intercede for us in heaven, that

Q. 36. After what manner do they pray to saints?

A. They pray to them as favourites with God, that they would take them into their protection, and would obtain those things of God for them which they want. Therefore they plead that they have two different forms of prayer; for to God they properly say, *Have mercy upon us, hear us:* to a saint, *Pray for us.*

Catech. Rom. par. 4. c. 6. n. 3.

Q. 37. But have they not those forms in their missals, breviaries, and common books of devotion, which are particularly and immediately applied to the saints for obtaining what they want?

A. Yes: It is too manifest to be denied; and though they have been more sparing of late years, yet nothing formerly more frequent. As for instance, in a missal printed at *Paris*, *An.* 1520. *fol.* 51. there is this prayer to St. *Agnes.*

O Agnes, woman of the Lamb, do thou enlighten us within. Destroy the roots of sin, O excellent Lady, after the grievances of the world do thou translate us to the company of the Blessed.

Q. 38.

no more makes them such interceſſors as we may pray to, than becauſe there are gods many, we may pray to them, as we do to the true God.

The ſcripture knows no difference, between a Mediator of interceſſion and redemption; he alone makes interceſſion for us, that died and roſe, and is at the right-hand of God. And he alone has a right to our prayers, and to him alone may we addreſs them.

So Origen: All prayers, and ſupplications, and thankſgivings, are to be ſent up to God the Lord of all, by that high-prieſt who is above all angels, being the living word of God. L. 5. cont. Cels. p. 233, 239.

So again; *We ought to pray only to the God over all, and his only Son the firſt-born of every creature, who as our High-prieſt, offers his prayers to his God, and our God.* Lib. 8. p. 395, 402.

To have other mediators and interceſſors, is *not to hold the head*, Coloſ. ii. 19. in the judgment of the apoſtle, and the council of *Laodicea*, where it is ſaid, *Chriſtians ought not to forſake the church, and invocate angels.—If any man therefore be found to give himſelf to this privy idolatry, let him be anathema; becauſe he hath forſaken our Lord Jeſus, the Son of God, and betaken himſelf to idolatry.*

Q. 38. What is the worſhip they give to the virgin *Mary?*

A. They fly unto her as the advocatrix of the faithful, the mother of God, that by prayer to her they may obtain help, through her moſt excellent merits with God.

Q. 39. Have they not ſome ſingular forms of devotion to her?

A. Yes: for apprehending her to be in glory ſuperior to all created beings, they offer a ſervice to her, beyond what they give either to angels or ſaints.

Q. 40. After what manner do they apply themſelves to her?

A. According to ſome miſſals, they aſk her to *to command her Son, by the right* and authority *of a mother*‡; or, as it is in the breviaries uſed at this day, *ſhew thyſelf a mother.*‖ They pray to her, that ſhe would looſe the bands of the guilty, bring light to the blind, would make them mild and chaſt, and cauſe their hearts to burn in love to *Chriſt*§.

‡ Miſſal. Pariſ. Anno 1520, Folio 65.

‖ Brev. Rom. Feſt. Aſſump.

§ Officium. B. M in the hymn called Planctus B. M. Antwerp, 1641.

In a book printed lately in *London*, the author ſaith, that *whatever gifts are beſtowed upon us by Jeſus*

R. 38. We honour this bleſſed virgin as the mother of the holy Jeſus, and as ſhe was a perſon of eminent piety; but we do not think it lawful to give that honour to her, which belongs not to a creature, and doth equal her with her Redeemer.

R. 39, 40. We cannot but wonder at the applications made to the bleſſed Virgin in the church of Rome, whoſe acts on earth, and whoſe power in heaven, the ſcripture doth very ſparingly relate, or is altogether ſilent in. We read nothing there of her bodily aſſumption into heaven, nor of her exaltion to a throne above angels and arch-angels†. We read nothing there of her being the mother of grace and mercy,* the queen and gate of heaven, the advocatrix of ſinners,‡ and of her power in deſtroying all hereſies in the world,‖ and being all things to all.§

† Brev. Rom. Æſtiv. Feſt. Aſſump.

* Officium parvum B. M. ad Matutin. } Catech. par. 4. c.
‡ Completor. } 5. n. 8.

‖ Feſt. Aſſump.

§ Miſſale Pariſ. ibid. & Le Pſaultier de Jeſus. Pariſ. 1620. p. 126.

When we read ſo much of the bleſſed Virgin in books of this kind, and ſo little of her in the divine writings, we cannot but reflect upon what is ſaid by *Epiphanius*, of a certain ſect of women that in his time offered cakes to the virgin *Mary*, which he calls an *impious thing*, and altogether

Jesus, we receive them by the mediation of Mary. No one being gracious to Jesus that is not devoted to Mary. That the power of Mary in the kingdom of Jesus, is suitable to her maternity.——And though the condition of some great sinners may be so deplorable, that the limited excellency and merits cannot effectually bend the mercies of Jesus to relieve them; yet such is the acceptableness of the mother of Jesus to Jesus, that whosoever is under the verge of her protection, may confide in her intercession to Jesus. That the person devoted to her, is to beg of her to accompany him as his *sacred guide, advocate, and champion, against the assaults of sin and sensuality.*

Contemplations of the life and glory of holy Mary, &c. p. 7, 8, 9, 14. Printed, Anno 1685.

Much after the forecited manner did the council of *Constance* invoke the blessed Virgin, as other councils used to do the Holy Ghost, calling her the *mother of grace, the fountain of mercy*; and they call on her for *light from heaven.*

Q. 41. What external representations or memorials

contrary to the doctrine of the Holy Ghost. † And he further adds; *This the Holy Ghost doth warn us of, in that* Christ *saith, Woman what have I to do with thee? Where he calls her woman and as it were propheſying, to refute thoſe ſchiſms and hereſies which he knew would ariſe in the world; and that no one being moved by a certain admiration of the bleſſed Virgin, might turn himſelf to thoſe dotages of hereſies.* And he adds, *Let the virgin* Mary *be honoured, but the Father, Son, and Holy Ghoſt be adored.* ‡ Much more hath that father there to this purpoſe.

† Hæreſ. 78. p. 1054. Par. 1622.

‡ Hæreſ. 79. N. 4, 7, &c.

But what would this father have ſaid, inſtead of a chair adorned and ſet forth in honour of the Virgin *Mary* (as thoſe women did) he had found her advanced to a throne of a mediatrix in heaven? What if inſtead of cakes, there had been litanies and prayers offered to her, and that in more abundance than to Chriſt himſelf? What if he had found them praying, *O holy mother, ſuccour the miſerable; help the weak, comfort thoſe that mourn?* (Breviar. Rom. Æſtiv. Suffragia.) I doubt not but he would have ſaid of this, what he doth of the other, that they would obtrude her upon us for God, and have called it hereſy and and idolatry.

R. 41, 42. Deut. xxxiv. 6. *He* [*God by Michael*] *buried Moſes, but no man knoweth of his*

morials have they in the church of Rome, which they give veneration and worſhip to?

A. They have the relics and images of the Virgin *Mary* and ſaints.

Concil. Trid. Seſſ. 25. de invoc.

Q. 42. What do they mean by relics?

A. The bodies or remainders of them, or particular things belonging or relating to them when alive, as an arm, or thigh, bones, or aſhes;† and the part in which they ſuffered,‡ or the things by which they ſuffered, as the chains with which St. *Peter* was bound.‖

† Ex Decret. Regiſt. Præfix. Brev. Rom.
‡ Catech. Rom. Par. 3. c. 2. n. 15.
‖ Brev. Rom. Par. Æſtiv. Aug. Feſt. Petri. ad vinc.

Q. 43. For what cauſe do they ſhew this regard to relics?

A. By the veneration of them they obtain the help of the ſaints,† whom the relics relate to; and many benefits are thereby conferred by God upon mankind; for by theſe the dead have been raiſed, the infirm cured, and devils caſt out.‡

† Concil. Trid. Seſſ. 25. de invocat.
‡ Catech. Rom. ibid. Breviar. Rom. ibid.

ſepulchre unto this day. S. Barradas the Jeſuit upon the place ſaith, *It is the common opinion of* Lyra, Abulenſis, Cajetan, *and others, that the ſepulchre was hid, leſt the Iſraelites, who were inclined to the worſhip of idols, ſhould worſhip Moſes as God. For they ſay, that when the devil would for that reaſon have ſhewed the grave and the body of Moſes to the Iſraelites, St. Michael hindered; and this was the contention ſpoken of Jude* ix.

Seb. Barrad. Itinerar. Fil. Iſrael.

They could give no greater honour to the body of Moſes, than is given to relics in the church of Rome; and if that was idolatry, and Moſes's body was concealed to prevent it, then there is as much reaſon to think it unlawful now in this caſe, as it was then in that.

R. 43. We read of *Hezekiah*, 2 *Kings* xviii. 4. that he brake in pieces the brazen ſerpent that Moſes had made: and the reaſon was, becauſe the children of Iſrael did burn incenſe to it. The brazen ſerpent was of God's own inſtitution, *Numb.* xxi. 8. By looking up to which, the people were formerly cured. And though it was preſerved as a memorial of that divine operation; yet when abuſed to idolatry, he cut it in pieces. And were theſe truly relics of ſaints, and did work thoſe miracles they pretend, it would be no reaſon for that reverence and worſhip they give to them; but the reverence and worſhip given to

Q. 44. What kind of reverence or worſhip is required to be given to images and pictures in the church of Rome?

A. They kiſs them, uncover the head, and fall down before them; offer incenſe, and pray to them, and uſe all ſuch poſtures of worſhip as they would do to the perſon or perſons thereby repreſented (whether Chriſt, the Virgin Mary, or other ſaints) if they were preſent: and whoſoever doth think otherwiſe is accurſed.† And accordingly the prieſt is to direct the people to them, that they may be worſhipped.‡

† Concil. Trid. Seſſ. 25. de invocat. Catech. Rom. Par. 4. c. 6. n. 4.

‡ Ut colantur Catech. Rom. Par. 3. c. 2. n. 24.

Q. 45.

them should, according to good king Hezekiah's practice, be a reason to give them a decent interment.

R. 44. On the contrary, the second commandment teaches us, *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, &c. Thou shalt not bow down to them, nor serve them.* In which there are two words to be considered, the one *pesel*, which we rightly translate *graven image*; for it properly signifies any thing carved and cut out of wood or stone; and so it is about forty times rendered in the Greek translation [γλυπτὸν] *a graven thing*. So that an idol and an image are there forbidden. The next word is *themunah*, which doth properly signify a *similitude* or *likeness* (as is confessed) and is always so translated. And thus it was understood by the fathers. So Justin Martyr when he recites this law, saith, God forbad *every image and similitude*. [εἰκόνα καὶ ὁμοίωμα] And therefore Cassander grants that the ancient Christians *abhorred all veneration of images*. *Consult. Art.* 21 *de Imagin.* Indeed the command is so express against this practice, that there has been a kind of self-condemnation in the church of Rome; whilst they commonly either altogether leave out this commandment, † or render it imperfectly and by halves, *Thou shalt not make to thee an idol.*

† The Children's Catechism, printed 1678.

R. 45.

Q. 45. What do they profeſs, is their intention in the reverence they give to images and pictures?

A. They declare that the honour given to images and pictures, is referred to the prototypes,§ or the perſons repreſented by them, whether God the Father, Chriſt, angels or ſaints: and when they fall down before the image or picture, they worſhip God, or Chriſt, the angel or ſaint.

§ Concil. Trid. ibid.

Q. 46. What regard have they to the material croſs or crucifix?

A. 1. They aſcribe peculiar virtue to it, and pray that God would make the wood of the croſs to *be the ſtability of faith*, an *increaſe of good works, the redemption of ſouls.*†

† Pontificale in bened. novæ Crucis.

2. They uſe all expreſſions of outward adoration, by kiſſings, and proſtrations, &c.‡

3. They pray directly to it, to *increaſe grace in the godly, and blot out the ſins of the guilty.*§

4. They

R. 45. If an image be a repreſentation of a divine perſon, and worſhip be due to the image for the ſake of the perſon repreſented in it; then ſuch as the perſon is, ſuch muſt the worſhip be that is due to his image; and what is due to the perſon if preſent, is due to the image in his abſence. For to give one honour to the perſon, and another to the image, a ſuperior to the perſon, and an inferior to the image, is to terminate the worſhip in the image, and not paſs it from thence to the perſon, as Gretſer the Jeſuit argues:† but if it be to paſs from the image unto the perſon, then we know what they do when they kiſs, and uncover their heads, and bow down to, and worſhip an image: and have reaſon to remember the apoſtle's advice, 1 John v. 21. *Keep yourſelves from idols.*

† De cruce, l. 1. c. 49. § *Secundo itaque.*

R. 46. The church of Rome, though without any authority from ſcripture (which uſes the words promiſcuouſly,‡ makes a diſtinction between *latria* and *deluia*; the former is the worſhip they give to God, the latter the worſhip they give to ſaints. Now they grant, that to give *latria*, or ſovereign worſhip to any beſides God, is idolatry; and that were not the hoſt the very body and blood of Chriſt, it would be no leſs than idolatry to give that honour to the hoſt, which they give to Chriſt: we underſtand then how to call that worſhip they give to the croſs; they

4. They give *latria* to it, which is the sovereign worship that is peculiar to God.‖

‡ Missale Fer. 6. in Parasc.

§ Ibid. sub ante Domin. pass. & Fest. invent. crucis.

‖ Pontif. Bom. ordo ad recep. Imper. Rubr. 1. & Gretser de cruse, l. 1. c. 49.

Q. 47. Do they think it lawful to represent God and the blessed Trinity by pictures and images, and to worship them?

A. Such pictures are not only almost every where received in the church of Rome, but universally tolerated,† and are both recommended as expedient for the people,‡ and proposed to them to be worshipped.§

† Bellarm. de Imag. l. 2. c. 8. § ultimo probatur.

‡ Concil. Trid. Sess. 25. de sacr. Imag. Catech. Rom. par. 3. c. 2. n. 20.

§ Cajetan. in Aquin. q. 25. art. 3.

Q. 48. Upon what pretence do they make such representations of God?

A. They say, they hereby represent not God, but some of his properties and actions, after the manner they are described in scripture: as when Dan. vii. 9, 10. *The Ancient of days* is said *to sit on a throne*,

they themſelves call it *latria*; ſo we may by their leave call it idolatry. For whatever the hoſt is, the croſs is but a repreſentation, and not the perſon worſhipped.

‡ Gal. iv. 8. ἐδουλευσατε *Ye did ſervice to them that were no gods.* Rom. i. 25. ἐλάτρευσαν, *They ſerved the creature.*

R. 47. There is nothing more expreſly forbidden in ſcripture, than the making any image or repreſentation of God, Deut. iv. 15, 16. *Take ye good heed unto yourſelves (for ye ſaw no manner of ſimilitude) leſt ye corrupt yourſelves; and make you a graven image, the ſimilitude of any figure.* If it had been acceptable to God, he would have choſen a ſimilitude to appear in; but ſeeing he did not, they were not to preſume to make one for him. This is to *change his glory, Rom.* i. 21, &c. And *to place ſuch an image in a Chriſtian temple is abominable,* ſaith St. Auſtin.† And *thus to deſcribe the Trinity, is a deformation of it,* ſaith Caſſander.‡

† De Fide & ſymb. c. 7.

‡ Art. 21. §. de Imag.

R. 48. But what is this to thoſe images and pictures uſed by them, which have no reſemblance in ſcripture; ſuch are their deſcriptions of the Trinity in Unity, as of God the Father like an old Man, having the Son lying in his boſom, the Holy Ghoſt over his head like a dove?

2. God himſelf never appeared in any form, and

throne, having the books opened before him; thereby signifying his eternity and infinite wisdom ‖.

‖ Catech: Rom. Ibid.

Q. 49. But are not such descriptions of God, the way to represent him, as if he was like unto one of us?

A. Such pictures are not without danger to be exposed to such as cannot read the scriptures, if they are not taught that they are to be taken metaphorically ¶.

¶ Bellarm. de Imag. l. 2. c. 8. SS. Respondent.

SECT. IV.

Of the Sacraments.

Q. 50. WHAT is a sacrament?

A. A sacrament is a sensible thing which by the institution of God hath a power, as well

and so the resemblance in Daniel was only a prophetical scheme, and did no more belong to God, than the eyes and ears that are ascribed to him in scripture.

3. God cannot be represented at all, but by such properties and effects: But if an image of God be forbidden to be worshipped, then the image, even by such properties and effects, is forbidden to be worshipped.

R. 49. Cassander saith, *I wish those from whom this information is to be received, were not the authors of these superstitions*; and he adds, *That the teaching is not enough, without the occasions be removed.* This he saith of all images, but more especially of such as are made to represent God. *Art.* 21. *de Imag.*

SECT. IV.

Of the Sacraments.

R. 50, 51, 52. CASSANDER saith, that we shall not easily find any before Peter Lombard, who lived about 1139, that did define the number of

well of causing as of signifying holiness and righteousness †.

Q. 51. How many sacraments are there in the church of Rome?

A. There are seven, viz. Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders and Matrimony ‡.

Q. 52. Is this number determined to be a matter of faith?

A. Whosoever saith, that there are more or fewer than seven instituted by Christ; or that any of the seven are not truly and properly sacraments, is accursed §.

† Catech. Rom. par. 2. cap. 1. n. 11.

‡ Concil. Trid. Sess. 7. Can. 1. ibid. § Ibid.

Q. 53. What are the parts of a sacrament?

A. The parts of a sacrament are the matter or element, and the form of words of consecration: so the matter in Baptism is water; the form is, *I baptize thee, &c.*

Q. 54. Of what virtue are the sacraments?

A. The sacraments contain the grace which they signify, and confer grace (*ex opere operato*) by the work itself, upon such as do not put an obstruc-

of the ſacraments †. And St. Auſtin is very poſitive that there are but two of divine inſtitution ‡. Now that there ſhould be ſacraments of divine inſtitution, that are neither inſtituted in the goſple, nor known to be ſo, till 1100 years after our Saviour, nor be made a matter of faith till 1500, may be a doctrine received in the church of Rome, but will not eaſily be believed by any out of it.

† Art. 13. §. de num. Sacram.

‡ Epiſt. ad Januar. 118. *Our Lord Jeſus Chriſt, ſaith he, hath knit Chriſtians together, with ſacraments moſt few in number, moſt eaſy to be kept, moſt excellent in ſignification, as are Baptiſm and the Lord's Supper.*

R. 53. That a ſacrament ſhould conſiſt of matter and form, and yet either have no form, as Confirmation and extreme Unction; or have neither matter nor form, of divine inſtitution, as Penance and Matrimony; is to make them ſacraments, and to be none. Our church rightly affirms of the additional ſacraments, they have not any viſible ſign ordained of God, Article 25.

R. 54. It is not ſufficient that adult perſons have no indiſpoſition to receive the grace of the ſacraments; for there is alſo required a mind well inſtructed, a ſound belief, and a heart well inclined for that purpoſe. 2. The virtue in the ſacraments doth not proceed from the mere elements

obſtruction ‡. For theſe ſenſible and natural things work by the almighty power of God in the ſacraments, what they could not do by their own power §.

‡ Concil. Trid. ibid. Can. 6. & 8.
§ Catech. Rom. ibid. n. 27.

Q. 55. What is neceſſary to a ſacrament on the part of thoſe that officiate?

A. It is abſolutely neceſſary, that thoſe that make and conſecrate the ſacraments, have an intention of doing at leaſt what the church doth, and doth intend to do.

Conc. Trid. ibid. can. 11.

Of Baptiſm.

Q. 56. WHO may adminiſter the ſacrament of Baptiſm?

A. It chiefly belongs to biſhops, prieſts, and deacons, but in caſe of neceſſity men or women, Jews, Infidels or Heretics may do it, if they intend to do what the church doth.

Concil. Trid. Seſſ. 2. de bapt. can. 4.
Catech. Rom. par. 2. c. 2. n. 24.

Q. 57. What ceremonies are uſed in the adminiſtration of Baptiſm in the church of Rome?

A. Before baptiſm, there is 1. Chriſm or oil mixed with water in the conſecration of it.†

2. Exorciſm

ments and words, but from the bleſſing of God in conſequence of his promiſe to ſuch only as rightly partake of them, and are qualified for it.

R. 55. From hence it follows, that if there be no intention, the ſacraments are none. And ſo there is no certainty whether the prieſt be a prieſt, or whether in the euchariſt the elements continue not elements after conſecration, and what is taken for the hoſt be no other than bread. For without the intention, neither is the prieſt ordained, nor are the elements conſecrated.

Of Baptiſm.

R. 56. OUR Saviour gave commiſſion to the apoſtles and their ſucceſſors in the office of the miniſtry, *to teach all nations, baptizing them*, Matt. xxviii. 19, 20. So that women, Jews and Infidels, have no more a power to adminiſter baptiſm, than they have to teach, or to be prieſts.

R. 57. It is pleaded for theſe ceremonies, that they are appointed for the majeſty of divine worſhip,

2. Exorcism composed of certain words, prayers and actions, for driving away the devil ‡ out of the child, and the salt, &c. And the priest is to blow in the face of the child, after the form of a cross, saying, *Go out of him* Satan, &c. §

3. The forehead, eyes, breast, *&c.* are to be crossed, to shew that by the mystery of baptism, the senses are opened to receive God, and to understand his commands, *Cate. n. 67. Pastor. ibid.*

4. Then some exorcised salt is to be put into the mouth, to signify a deliverance from the putrefaction of sin, and the savour of good works.* And the priest in putting it into the mouth, saith, N. *Take the salt of wisdom, and let it be a propitiation for thee to eternal life.* Amen.¶

5. Then the nose and ears are to be anointed with spittle, and then the child is to be brought to the water, as the blind man to *Siloam*, to signify it brings light to the mind. *Catech. ibid. n.* 60.

After baptism, 1. The priest anoints the top of the head with chrism,‖ and he adds, *Let him anoint thee with the chrism of salvation.*‡‡

2. He puts a white garment on the baptized, saying, *Take this white garment, which thou mayest bring before the judgment seat of Christ, that thou mayst have life eternal.* Catech. ibid. n. 73.

3. A lighted candle is put into the hand, to shew a faith inflamed with charity, and nourished with good works. *Ibid. n.* 74.

Of

† Catech. ibid. n. 11. & 60. ‡ Catech. ibid. n. 65. § Pastorale Antwerp. 1625. * Catech. ibid. n. 66. ¶ Pastor ibid. ‖ Catech. ibid. n. 72. ‡‡ Pastor. ibid.

ſhip, and that the benefits contained in the ſacraments, may be better imprinted on the mind.‡

But can we think it for the majeſty of baptiſm to have it dreſſed up like a form of conjuration, that the child muſt he ſuppoſed to be poſſeſſed with the devil, and the prieſt muſt blow in his face three times, with *get thee out*, Satan, before he can ſay *peace be with thee*; and that he muſt croſs him half a ſcore times or more, from part to part, in preparation to baptiſm?

Can we think it for the majeſty of it, to have ſalt exorciſed in the name of the Father, Son and Holy Ghoſt; and to be put into the mouth of the child, *for a propitiation unto eternal life?* Can we think it for the majeſty of this ordinance, that the prieſt ſhould put ſome of his own ſpittle in his left-hand, and then taking it thence with the thumb and fore-finger of his right-hand, touch both ears of the infant, and ſay *Ephphatha, be thou opened*; and then his noſtrils, and ſay, *For the odour of ſweetneſs*; *but thou, O devil, fly*; and then on his right-hand, after the manner of a croſs, ſaying, N. *I deliver unto thee, the mark of our* Lord Jeſus Chriſt †, *that thou mayſt drive the adverſary from thee on every ſide, and have life eternal?*

And what are the benefits imprinted on the mind by theſe fantaſtical ceremonies? Or when is it ſuch benefits are promiſed as theſe are ſaid to ſignify? Is it not rather a debaſing of it, to have

‡ Catch. pt. 2. c. 2. n. 59.

N. B. Where this mark † ſtands, the ſign of the croſs is made.

Of Confirmation.

Q. 58. IS confirmation a ſacrament?

A. It is properly and truly, and whoſoever holds otherwiſe is accurſed†.

Q. 59.

† Conc. Trid. Seſſ. 7. de confirm. Can. 1.

ſuch rites and prayers introduced into it, as ſignify that which baptiſm was never appointed for? To give an inſtance in the ſalt uſed in it.

The Exorciſm of the Salt.

I *Exorciſe thee, O creature of ſalt, in the name of the Father † omniopotent, and in the love of our † Jeſus Chriſt, and in the virtue of the Holy † Spirit. I exorciſe thee by the living † God, by the true † God, by the holy † God, who hath created thee for the ſafeguard of mankind, and hath commanded it to be conſecrated by his ſervants for the people that come to believe, that in the name of the holy Trinity thou be'ſt made a wholeſome ſacrament to put the enemy to flight. Therefore we pray thee O our Lord God that in ſanctifying † thou doſt ſanctify this creature of ſalt, and in bleſſing † thou doſt bleſs it, that it may be a perfect medicine to all that take it.*

Of Confirmation.

R. 58. THE Roman catechiſm ſaith, That ſacraments cannot be inſtituted by any but God §. And yet the great ſchoolman *Alex. Ales* ſaith, Chriſt *did not inſtitute nor declare confirmation to be a ſacrament* ‡. So by their own confeſſion it is none.

§ Catech. ibid. n. 6. ‡ Par. 4. Q. 4. M. 1.

Q. 59. What is the matter of the sacrament of confirmation?

A. The matter is chrism, which is an ointment compounded of oil, olive, and balsam, and consecrated by the bishop†, upon *Maunday Thursday*‡.

† Catech. Rom. par 2. c. 3. n. 2, 7. and 27.
‡ Sum of Christian doctrine, Lond. 1686.

Q. 60. What is the form of consecration?

A. The form is the words used by the bishop, when he crosses the forehead with the chrism, viz. *I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation in the name of the Father, Son, and Holy Ghost.* Catech. n. 2. and 11.

Q. 61. What ceremonies are used in confirmation?

A. In the anointing, the bishop dips the tip of his finger in the chrism, and making a cross, saith, *I sign thee*, &c.†

2. After confirmation, he strikes the person slightly on the cheek, that he may remember he is to suffer all injuries for the name of Christ, with patience and courage.‡

3. Then

† Pontif. de Confirm.
‡ Catech. n. 25.

R. 59. That chrism is either of divine institution or the matter of a sacrament may be said, but cannot be proved.

R. 60. It is said that Christ instituted the matter and form of confirmation from the authority of pope *Fabian* †; but *Alex. Ales* saith, is was ordained by the Meldensian council §. And indeed the Roman catechism, after some pretence to divine institution thinks it safest to resolve it into the authority of the church.

† Par. 4. Q 3. M. 2. N. 3. & Q. 9. M. 1.
‡ Catech. Rom. ibid. N. 6. & 12. & Bellarminus de confirm. c. 2.

R. 61. Whether we consider the far fetched significations of these ceremonies or the virtue put in them; the abuse is intolerable; as for instance that in consecration of the chrism, the bishop blows upon it, to signify the descent of the Holy Ghost for the sanctification of it †, and that it hath a power of sanctification as the instrument of God ‡. So the bishop prays in the consecration of it, *That God in bestowing spiritual grace upon this ointment, would pour out the*

 fulness,

† Bellarm. de confirm. l. 2. c. 13. §. Tertio habet
‡ Ibid. §. Quarta cæremonia.

3. Then the perſon to be confirmed ſetting his foot upon the right foot of the godfather†, is to have his head bound with a clean-head band for ſome days more or leſs with reverence to the holy chriſm, which done the band is to be preſerved in the *ſacrarium*, or other clean place, 'till the following *Aſh-Wedneſday* to be burnt to holy aſhes‖.

† Pontif. ibid.
‖ Paſtorale.

Of the Euchariſt.

Q. 62. WHAT is the euchariſt ?

A. It is a ſacrament wherin is truly, and ſubſtantially contained whole Chriſt, God-Man, body and blood, bones and nerves †, ſoul and divinity, under the ſpecies or appearance of bread and wine ‡.

† Catech. Romr par. 2. c. 4. n. 33.
‡ Concil. Trid. Seſſ. 13. de real. præſ. c. 1.

Q. How do they attempt to prove this ?

A. From the words of our Saviour, *this is my body*; which, ſay they clearly demonſtrate, that the ſame body which was born of the Virgin, and is now in heaven, is in the ſacrament. *Catech. par.* 2. *c.* 4. *n.* 26.

Q. 63.

fulneſs of ſanctification, and that it may be to all that are to be anointed with it, for the adoption of ſons by the Holy Spirit.‖ Amen.

‖ Pointif. Rom.

Of the Euchariſt.

R. 62, 63. NO ſuch change of the ſubſtance of the bread; (1.) into the ſubſtance of Chriſt's body, can be infered from our Saviour's words, *This is my body*, Matt. xxvi. 26. for it is not ſaid this is turned into my body, but *This is my body*; which if to be taken literally, would rather prove the ſubſtance of the bread to be his body. Therefore cardinal *Cajetan* acknowledges it is no where ſaid in the goſpel, that the bread is changed into the body of Chriſt; but they have it from the authority of the church. *Cajet. in Aquin.* 3. *par. Q.* 75. *art.* 1.

2. It is farther evident that the words are not to be taken in their proper ſenſe; for it is called bread as well after conſecration as before it, 1 Cor. x. 17. xi. 26, 27, 28. So that what was called his body was alſo bread at the ſame time.

3. The myſtical relation which the bread by

Q. 63. What becomes of the bread and wine after conſecration?

A. Upon conſecration there is a converſion of the whole ſubſtance of the bread, into the ſubſtance of Chriſt's body; and of the whole ſubſtance of the wine, into the ſubſtance of Chriſt's blood; which converſion is uſually called tranſubſtantiation. *C. Trid. ibid. c.* 4. *Concil. Later.* 4. *Can.* 1.

Q. 64. What is then that, which is ſeen and taſted in the euchariſt?

A. The things ſeen and taſted are the accidents only of bread and wine; there is the ſavor, colour and quantity of bread and wine, without any of their ſubſtance; but under thoſe accidents there is only the body and blood of *Chriſt. Catech. Rom. n.* 37 *&* 44.

Q. 65. Is the body and blood of Chriſt broken, when the hoſt is broken and divided?

A. No, becauſe Chriſt is impaſſible †; and beſides there is whole and entire Chriſt under either

† Abridgment of Chriſt. Doctrine, c. 11. § Euchar.

conſecration has to Chriſt's body, is ſufficient to give it the name of his body. For it is the uſual way of ſcripture, to call things of a ſacramental nature, by the name of thoſe things they are the figure of.† So circumciſion is called the covenant, *Gen.* xvii. 13. And the killing, dreſſing, and eating the Lamb is called the paſſover, *Exodus* xii. 11. And after the ſame manner is the bread in the ſacrament Chriſt's body; that is, as circumciſion was the covenant, and the Lamb the paſſover, by ſignification and repreſentation, by type and figure. And ſo the elements are called by the fathers, *The images*,† *the ſymbols*,‡ *the figure*‖, of Chriſt's body and blood.

† Aug. Epiſt. 23. ‡ Orig. dial. 3. contr. Marcion. ‖ Euſeb. dem. Evang. l. 1. c. & ult. § Aug. contr. Adimant. c. 12.

R. 64. Our Saviour appealed to the ſenſes of his diſciples, *Luke* xxiv. 39. *Handle and ſee me, for a ſpirit hath not fleſh and bones as you ſee me have.* Take away the certainty of ſenſe, and there is no diſcerning a body from a ſpirit; and grant tranſubſtantiation, and we take away the certainty of ſenſe.

R. 65. If every particle of the hoſt is as much the whole body of Chriſt, as the whole hoſt is before it be divided, then a whole may be divided into wholes; for divide it and ſub-divide it, it is ſtill whole. Whole it is before the diviſion,

either ſpecies or element, under the ſpecies of bread, and under every particle of it; under the ſpecies of wine, and under every drop of it ‖.

‖ Conc. Trid. ibid. c. 3

Q. 66. Do they adminiſter the ſacrament in both kinds of bread and wine?

A. No, the people are permitted to receive it only in one kind, and are denied the cup. *Trid. Seſſ.* 21. c. 1.

Q. 67. For what reaſon doth the church of Rome deprive the people of what our Lord is granted to have inſtituted?

A. For *juſt and weighty* cauſes ‡, ſuch as theſe 1. Leſt the blood of Chriſt ſhould be ſpilt upon the ground. 2. Leſt the wine by being kept for the ſick, ſhould grow eager. 3. Becauſe many cannot bear the taſte or ſmell of wine. 4. Becauſe in many countries, there is ſuch a ſcarcity of wine as is not to be had without great charge and tedious journies. 5. To diſprove thoſe that deny whole Chriſt to be contained under each ſpecies†.

‡ Con. Trid. ibid. c. 2.
† Catech. Rom. ibid. n. 66.

Q. 68.

whole it is in the diviſion, and whole it is after it. Thus unreaſonable, as well as falſe, is the doctrine of tranſubſtantiation.

R. 66. It is acknowledged, that our Saviour inſtituted and delivered the ſacrament in both kinds †. And that it ſo continued even in the church of Rome for above 1000 years after ‡. And yet with a *non obſtante* to both, they forbid the people to drink of it; and declare, whoever thinks it neceſſary to revive in both kinds, is accurſed? §

† Conci. Conſtant. Seſſ. 13.—Trid. Seſſ. 21. c. 1, 2.
‡ Conſult. Caſſandri. Art. 22.
§ Concil. Trid. ibid. Can. 1.

R. 67. Theſe are *the juſt and weighty cauſes* for their over-ruling the plain precept of our Saviour, *Matt.* xxvi. 27, *Drink ye all of this*: And yet whoſoever ſhall ſay they are not juſt and ſufficient reaſons, is accurſed †. As if it was ſufficient to forbid wine in the ſacrament to all, becauſe ſome few cannot bear the taſte or ſmell of it; and it was a juſt cauſe to deprive all countries of it, becauſe ſome have not wine, or cannot obtain it without difficulty!

† Concil Trid. ibid. Can. 2.

Q. 68. What is the maſs?

A. In the ſacrifice of the maſs, the ſame *Chriſt* is contained, and unbloodily offered, who bloodily offered himſelf upon the altar of the croſs. *Conc. Trid. Seſſ.* 22. *cap.* 1.

Q. 69. Of what virtue is the ſacrifice in the maſs?

A. It is truly a propitiatory ſacrifice, and is available, not only for the ſins, puniſhments, and ſatisfactions of the living, but alſo for thoſe of the ſouls in purgatory. *Ibid.*

Q. 70. Is this neceſſary to be believed?

A. Yes, and whoſoever denies any of this is accurſed†, and incapable of ſalvation.‡

† Conc. Trid. Seſſ. 22. Can. 1.

‡ Bulla. Pii. 4.

Q. 71. May the prieſt communicate alone, though there be none beſides to communicate?

A. Yes, the church of Rome doth approve and commend ſolitary maſſes, and accounts them a communion; partly, becauſe the people do ſpiritually communicate in it, and partly becauſe it is celebrated by a public miniſter, not only for himſelf, but alſo for the people. *Conc. Trid. ibid. cap.* 6.

Q. 72.

R. 68, 69, 70. The ſcripture when it extols the perfection and infinite value of *Chriſt*'s ſacrifice, doth infer from it, that there needed not therefore any repetition of it. *Heb.* vii. 27. *He needeth not daily, as thoſe high-prieſts, to offer up ſacrifice,* &c. *for this he did once, when he offered up himſelf.* But if the ſame Chriſt is offered in the maſs as was on the croſs, and that unbloody ſacrifice is alike propitiatory as the bloody, there is then a repetition of the ſame ſacrifice, and he is daily offered. And what is it to ſay the one was bloody and the other is unbloody, when the unbloody is of the ſame virtue, and is applied to the ſame end as the bloody? So that as if Chriſt had again been bloodily offered up, there had been a repetition of that ſacrifice; ſo there is a repetition of it when he is offered up unbloodily. To have then a perfect ſacrifice daily repeated, and a ſacrifice without ſuffering, and a propitiation and and remiſſion without blood, are alike irreconcilable to the apoſtle, *Heb.* ix. 22, 25, *&c.*

R. 71. The apoſtle calls the Lord's ſupper a communion, and ſaith, *all are partakers of that one bread,* 1 Cor. x. 16, 17. And *Caſſander* ſaith, *It cannot properly be a communion unleſs many partake of it*; and adds from the council of *Nants*, That it is abſurd to ſay, *Lift up your hearts*, when there is none communicates with the prieſt†. And yet the council of Trent declares, whoſoever ſhall

ſay

Q. 72. What honour is to be given to the conſecrated hoſt?

A. Latria, or the ſame ſovereign worſhip which is due only to God †, adore it ‡; pray to it‖. And whoſoever holds it unlawful or idolatrous ſo to do, is accurſed§.

† Concil Trid. Seſſ. 13. cap. 5.
‡ Miſſale Rom Can. Miſſæ.
‖ Brev. Rom. Hym. in F. Corp. Ch.
§ Concil. Trid. ibid. Can. 6.

Q. 73. What are the ceremonies uſed in the maſs?

A. The ceremonies in the maſs, reſpect either things, actions or words; among the things, are garments, places, time, veſſels, cloths, incenſe, lights, *&c. Bellarmin. Doctr. Trid. de Sacr. Miſſ.*

Q. 74. What are the garments uſed by the prieſt in the maſs, and what is their ſignification?

A. 1. The amice or white veil, which he puts over his head, ſignifies myſtically, either the divinity of *Chriſt* covered under his humanity, or the crown of thorns; and morally, contemplation or hope. In putting it on, he ſaith, *Put on, O Lord,*

ſay ſuch maſſes are unlawful, and to be abrogated, is accurſed‡.

† Conſult. Art. 24. de ſolit. Miſſ.
‡ Seſſ. 22. Can. 8.

R. 72. We freely own that Chriſt is to be adored in the Lord's ſupper; but that the elements are to be adored, we deny. If Chriſt is not corporally preſent in the hoſt, they grant their adoration to be idolatry‡. And that he is not corporally preſent any where but in heaven, we are taught, Acts i. 11. iii. 21, whither he went, and where he is to continue, till his ſecond coming to judgment.

‡ Coſter. Enchir. c. 8. n. 10.

R. 73, 74. The council of Trent ſaith, that the ceremonies of the maſs, ſuch as myſtical benedictions, lights, incenſings, garments, *&c.* are from apoſtolical tradition‖, or as others, were inſtituted by the Holy Ghoſt:§ and that they ſerve for the majeſty of that ſacrifice, and to raiſe the mind to the contemplation of the divine things concealed in it: ſo none of them are ſuperfluous and vain‡.

‖ Seſſ. 22. c. 5.
§ Bellarminus cap. de Sacr. Miſ.
‡ Catech. par. 2. c. 4. n. 81.

But how ſhall we reconcile this to the numerous croſſings and ſprinklings, uſed in the celebration of the maſs? For example, When the prieſt is clothed

O Lord, the helmet of salvation upon my head, that I may overcome all diabolical temptations.

2. The alb or long white garment, signifies mystically, the white robe put on our Saviour; and morally, faith and innocency. In putting it on, he saith, *Make me white, O Lord, and cleanse my heart that being whitened in the blood of the Lamb, I may enjoy everlasting gladness.*

3. The girdle signifies mystically the cords wherewith our Saviour was bound; and morally (being turned up on both sides) the two means to preserve chastity, *viz.* fasting and prayer. When he puts it about him, he prays, *Gird me, O Lord, with the gridle of purity and quench in my loins the humour of lust, that there may remain in me the virtue of continency and chastity.* The like account is given of the maniple, vestment and stole, and of the divers colours of the furniture used in the several seasons, in the *manual of the poor man's devotion*, Chap. Of the ornaments of the mass.

Of Penance.

Q. 75. WHAT is the matter and form of the sacrament of penance?

A. The matter is contrition, confession and satisfaction

clothed with the garments, rehearſed before, he comes to the altar, and ſtanding on the loweſt ſtep juſt againſt the middle of it, he makes a profound reverence to the altar and crucifix. Then he aſcends, and having placed the books, *&c.* in order, he deſcends to the loweſt ſtep, and turning himſelf to it, with his hands joined before his breaſt, and making a reverence to the altar or crucifix, he begins the maſs ſtanding upright, and drawing with his right-hand (his left-hand laid on his breaſt) the ſign of the croſs from his forehead to his breaſt. Then he joins his hands before his breaſt; the miniſter ſtanding on his left-hand behind him bowing, ſaith *Ad Deum*, &c. Then the prieſt with the miniſter ſay the pſalm, *Judica me*, with *Gloria Patri*, at which he is to bow his head to the croſs. Then he repeats the *Introibo*, making with his right-hand the ſign of the croſs from the forehead to the breaſt. Then he bows his head and body to the altar, and there he ſtands bowing till the miniſter ſaith *miſereatur*. When he ſaith *mea culpa*, he ſmites thrice upon his breaſt with the right-hand; and thus the miſſal proceeds in its ceremonies in all the remaining parts of the ſervice.

Of Penance.

R. 75. WE are told, that the matter of a ſacrament is ſomewhat ſenſible:† then how is penance a ſacrament which has no ſuch

† Catech. Rom. par. 2. c. 1. n. 11,

satisfaction. The form is, *I absolve. Catech Rom. par. 2. c. 5. n. 14. & 15.*

Q. 76. What is confession?

A. Confession is a particular discovery of all mortal sins to the priest, with all their circumstances that increase or diminish the sin, as far as can be called to mind;† without which, neither forgiveness nor salvation is to be obtained.‡

† Concil. Trid. Sess. 14. c. 5. & Catech. ibid. n. 48.

‡ Trid. ibid. Can. 6, 7. Catech. n. 44.

Q. 77. Of what kind is the absolution, which the priest grants upon confession?

A. The absolution is not only declarative, but judicial, and the sentence pronounced by the priest, is as if pronounced by the Judge himself;† he perfecting what God causes.‡

† Concil. Trid. ibid. c. 6. & Can. 9.

‡ Catech. par. 2. 5. n. 17.

Q. 78. What is the benefit of absolution?

A. Although a sinner is not so affected with such

ſuch matter? For where is the matter that is ſenſible in contrition? The council to avoid this, call it *Quaſi materia, a matter after a ſort.*†

† Concil. Trid. Seſſ. 14. cap. 3.

R. 76. We grant confeſſion to men to be in many caſes of uſe, public in caſe of public ſcandal; private to a ſpiritual guide for diſburthening of the conſcience, and as an help to repentance. But to make auricular confeſſion, or particular confeſſion to a prieſt, neceſſary to forgiveneſs and ſalvation, when God has not ſo made it, is apparently to teach for doctrine the commandment of men; and to make it neceſſary in all caſes, is to make of what may be a uſeful means, a dangerous ſnare, both to the confeſſor, and thoſe that confeſs.

R. 77. To pardon ſin, and abſolve the ſinner judicially, ſo as the conſcience may reſt firmly upon it, is a power reſerved by God to himſelf. So 1 John i. 9. *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.* And therefore the authority of the prieſt is only miniſterial, declarative and conditional. *Men ſhew a miniſtry in the forgiveneſs of ſins, but do not exerciſe a right of power. They pray, but it is God forgives,* ſaith St. Ambroſe, de Spir. l. 3. c. 19.

R. 78. The grief which is ſufficient to obtain pardon, is contrition; and ſo the grief which is

not

such grief for his sin, as may be sufficient to obtain pardon; yet when he has rightly confessed to a priest, all his sins are pardoned, and an entrance is opened into heaven. *Catech. ibid. n.* 38.

Q. 79. What is satisfaction?

A. It is a compensation made to God, by prayer, fasting, alms, § &c. for all offences committed against him ;‖ so that the offender is thereupon purged from the defilement of sin, and discharged from all temporal punishments due to him, either here or in purgatory.¶

§ Catech. ibid. n. 75.

‖ Bellarminus de satisfact. Bellarm. de Indulg. l. 1. c. 7. § Quarta. propositio.

¶ Catech. Rom. ibid. n. 65, 66.

Q. 80. How do these works become thus satisfactory?

A. They are meritorious and satisfactory,† as they are united to the satisfaction of Christ.‡

† Catech. ibid. n. 72, 73.

‡ Bellarm de forma satisfact. Bellarm. de Indulg. l. 1. c. 4. ff. Respons. non est quidem.

The Sacrament of Extreme Unction.

Q. 81. WHAT is the matter of the sacrament of Extreme Unction?

A. Oil of olive-berries † consecrated by a bishop,

not sufficient to obtain pardon, must be contrition: and the meaning then is, that attrition with absolution, is as effectual as contrition.

R. 79, 80. The giving satisfaction to the church in case of scandal, and the imposing penances upon notorious offenders, is an useful part of ecclesiastical discipline. But to make that a satisfaction to God which is given to the church; and to make our works to satisfy, though but as an appendant to the satisfaction of Christ, we can by no means allow. Not the former because it is derogatory to the justice of God; not the latter, because it is derogatory to the merits of our Saviour. For what can make a satisfaction to God, but the obedience and suffering of his Son? Or what need is there of another satisfaction after that of our Saviour? Heb. x. 14. *By one offering he hath perfected for ever, them that are sanctified.*

Of Extreme Unction.

R. 81, &c. WE read, Mark vi. 13. when the twelve apostles were sent forth, they *anointed with oil many that were sick, and healed*

ſhop, which aptly ſignifies the grace of the Spirit with which the ſoul of the ſick is inviſibly anointed.‡

† Catech. Rom. par. 2. c. 6. n. 5.

‡ Concil. Trid Seſſ. 14. be Extr. Unct. c. 1.

Q. 82. What is the form of it?

A. The form is, *By this holy anointing, God pardon thee, by whatever thou haſt offended by the fault of the eyes, noſe or touch.* Catech. ibid. n. 6.

Q. 83. What are the parts anointed?

A. The eyes becauſe of ſeeing, the ears becauſe of hearing, the mouth becauſe of taſting or ſpeech, the hands becauſe of touching, the feet becauſe of motion; the reins becauſe the ſeat of luſt. *Catech. ibid. n.* 10.

Q. 84. When is this anointing adminiſtered?

A. It is to be adminiſtered only when perſons are ſuppoſed to be near the point of death,† whence it is called Extreme Unction.‡

† Concil. Trid. ibid. c. 3. Bellarm. Extr. Unct. l. 1. c. 2. ſ. Accedit.

‡ Catech. ibid. n. 2, & 14.

healed them; making uſe of that anointing, not as a natural means, but as a myſtical ſign of the miraculous cure to be wrought by the power of Chriſt. And as long as this power continued in the church, ſo long there was a reaſon for continuing this rite. Accordingly the apoſtle directs, Jam. v. 14, 15. *Is any ſick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith ſhall ſave the ſick.* But when the power ceaſed, there was no reaſon for the continuance of this ſign. And yet this ceremony of anointing is not only continued in the church of Rome without any pretence to the power, but the nature and the uſe of it is wholly perverted from what it was in apoſtolical times. For 1. This rite was then uſed in curing the ſick, but was not neceſſary to it; for we find them alſo cured by impoſition of hands, Mark xvi. 18. Acts ix. 17. or by a word, Acts ix. 34. But in the church of Rome it is made abſolutely neceſſary. 2. In apoſtolical times it was a mere rite, but in the church of Rome it is made a ſacrament, and whoſoever ſaith it is a mere rite, is accurſed.† 3. It was uſed in apoſtolical times properly for corporal maladies; but in the church of Rome properly for the ſoul, and but accidentially for the body.‡ 4. It was uſed then for the recovery of the ſick; but here it is to be applied only to thoſe that are judged to be paſt it.

† Concil. Trid. Seſſ. 14. Can. 1.

‡ Bellarm. de Extrem. Unct. l. 1. c. 2. §. Probo igitur.

Of

Of the Sacrament of Orders.

Q. 85. IS ordination a ſacrament?

A. It is truly and properly a ſacrament. and doth confer grace; and whoſo denies this, is accurſed. *Concil. Trid. Seſſ.* 7. *Can.* 1. *and* 23. *cap.* 3. *and Can.* 3.

Q. 86. What are the ſeveral orders inſtituted for the ſervice of the church?

A. The orders always received by the catholic church are ſeven, the greater and leſs; the greater are the prieſt, deacon and ſubdeacon; the leſs are the acolythus, who is to carry the candle and aſſiſt the ſubdeacon; the exorciſt, who is to attend, and pray over them that are poſſeſſed with the devil; the reader, and the oſtiarius, or doorkeeper. *Catech. par.* 2. *c.* 7. *n.* 12, 15, *&c.*

Of Orders.

R. 85. WE account ordination to be of divine inſtitution, and that by it a miniſterial commiſſion is conveyed; but how neceſſary ſoever this office is to the church, and grace for the exerciſe of it, yet as that grace is not promiſed to it, we cannot admit it to be properly and truly a ſacrament.

R. 86. We know of no authority there is for any order under a deacon, ſo as to anathematize them that do not receive them.† We know of no authority for the forms uſed in the ordination of thoſe lower orders; as, when the biſhop admits any to that of exorciſts, he reaches to them a book in which the exorciſms are contained, and ſaith, *Receive, and commit to memory, and take the power of laying on of hands upon the poſſeſſed, or baptized, or catechumens.*‡

† Concil. Trid. ibid. Can. 2.

‡ Catech. ibid. n. 17.

We know of no authority for this kind of procedure; for thoſe forms of conjuration contained in thoſe books, or for the uſe of thoſe rites therein preſcribed, for exorciſing perſons, houſes, cattle, milk, butter, fruits, &c. infeſted with the devil. See the *Paſtorale Mechlin*, and the *Manual of Exorciſms*, *Antwerp* 1626.

Of the ſacrament of Marriage.

Q. 87. IS marriage truly and properly a ſacrament?

A. Yes, and whoſoever denies it ſo to be, is accurſed. *Concil. Trid. Seſſ.* 24. *Can.* 1.

Q. 88. May thoſe that are in holy orders marry, or thoſe that are married be received into orders in the church of Rome?

A. No, theſe that are married may not be admitted,† thoſe that are admitted may not marry, and thoſe that being admitted do marry, are to be ſeparated.

† Concil. Later. 1 Can. 21. & Later. 2. Can. 6.

Q. 89. If marriage is a ſacrament, and ſo confers grace, how comes it to be denied to thoſe that are in holy orders?

Catech. Rom. par. 2, c. 8, n. 17.

A. Thoſe

Of Marriage.

R. 87. ST. Auſtin ſaith, that ſigns when applied to religious things, are called ſacraments.† And in this large ſenſe he calls the ſign of the croſs a ſacrament;‡ and others give the ſame name to waſhing the feet,§ and many other myſteries. But then matrimony doth no more confer grace, than waſhing the feet, or uſing the ſign of the croſs; which Bellarmin, after all the virtue he aſcribes to it, will not allow to be properly and truly a ſacrament.‖

† Epiſt. 5. ‡ In Pſal. 141.
§ Cypr. de lotione pedum.
‖ De Imag. l. 2. c. 30. ſſ. Dices ergo.

R. 88, 89. The apoſtle on the contrary, ſaith, *Marriage is honourable in all*, Heb. xiii. 4. and gives a hard character of that doctrine which forbids it, 1 Tim. iv. 1—3. And how lawful it was, the direction of the apoſtle about it, 1 Tim. iii. 2. doth ſhew. And how convenient it is, is manifeſt from the miſchiefs attending the prohibition of it in the Romiſh church (which wiſe men among themſelves have lamented.†)

† Polyd. Virgil. de invent. l. 3. c. 4. & Caſſander. Conſult. Art. 23.

A. Thoſe in holy orders are the temple of God, and it is a ſhameful thing that they ſhould ſerve uncleanneſs. *Later. Concil.* 2. *Can.* 6.

The CONCLUSION.

I Might have added the 5th ſection about juriſdiction which the church of Rome challenges over princes, and about their canonization of ſaints, their conſecration of *Agnus Dei*'s, and beads, &c. and the uſe theſe and the like are applied to. I might have further conſidered their notes of a church, and ſhewed how many of them are not true, or however do not belong to the church of Rome; but that would be too large a ſubject to enter upon: and what has been ſaid will be ſufficient to ſhew how far that church hath erred from truth and reaſon. For if we ſet their councils, miſſals, breviaries, rituals and catechiſms on one ſide, and ſcripture and antiquity on the other; we ſhall find their doctrines and practices as well oppoſite to thoſe as they are oppoſite to ours: and may be aſſured that perſons may ſooner loſe their eyes, than find there ſuch a primacy of St. Peter as they contend for, or their vicarſhip of the pope, the invocation of ſaints, the worſhip of images, ſervice in an unknown tongue, tranſubſtantiation, purgatory; and

and the reſt that we contend againſt. Scripture and indubitable antiquity are the authority we appeal to, thither we refer our caſe; and can heartily conclude with that of Vincentius Lyrin, *That is to be held, which hath been believed every where, always, and by all.* Contr. Hær. c. 3.

A ſhort method of converting all the

ROMAN CATHOLICS,

In the kingdom of Ireland.

Humbly propoſed to the biſhops and clergy of that kingdom.

I. IT is a melancholy conſideration to thoſe who love the proteſtant intereſt, that ſo ſmall a part of this nation is yet reformed from popery. They cannot obſerve without a very ſenſible concern, that in many parts of the kingdom, there are ſtill ten, nay fifteen, perhaps upwards of twenty papiſts to one proteſtant. Nor can they ſee any proſpect of its being otherwiſe; few papiſts being brought over to our church, notwithſtanding all the methods which have been uſed, while many proteſtants are ſeduced from it.

II. Yet they cannot but earneſtly deſire, that all the papiſts were convinced of their errors. How

How much would this redound to the glory of God, who willeth all to come to the knowledge of his truth? How greatly would it advantage their own ſouls both in this world and in the world to come? What an advantage would it be to the kingdom in general to be no longer divided againſt itſelf, to have that grand cauſe of contention removed, and all its inhabitants of one heart and one mind? And how highly would it advance, both the honour and intereſt of our gracious ſovereign, to have all his ſubjects cordially united together thinking and ſpeaking the ſame thing?

III. Why then is not this deſirable end purſued with a vigour proportionable to its importance? Is it becauſe we deſpair of any ſucceſs? Becauſe we think it impoſſible to be attained? But why ſhould we imagine it to be impoſſible? A common and plauſible anſwer is, becauſe the papiſts are ſo bigotted to their clergy; believing all that they affirm, however contrary both to ſcripture and reaſon, and doing all that they direct, whom they generally believe to be the holieſt and wiſeſt of men.

IV. Undoubtedly this is a conſiderable difficulty in the way. And yet I cannot think it is unſurmountable. Still I conceive it is poſſible to convince all the papiſts, provided there are

proper inſtruments for the work. And what inſtruments are ſo proper as the clergy? Not only as they are in every place, diſtributed thro' the whole nation and always ready on the ſpot for the work: but likewiſe as it more immediately belongs to them: as it is no inconſiderable branch of their buſineſs who are peculiarly ſet apart to *watch over* the *ſouls of* men *as they that muſt give account.*

V. But what way can the clergy take, with any probability of ſucceſs? There is one way, and one only; one that will (not probably, but) infallibly ſucceed. If this way is taken, I am willing to ſtake my life upon the ſucceſs of it. And it is a plain, ſimple way, ſuch as may be taken by any man, tho' but of a ſmall capacity. For it requires no peculiar depth of underſtanding, no extraordinary height of learning; but only a ſhare of common ſenſe, and an honeſt upright heart.

VI. It was obſerved that the grand difficulty of the work lies, in the ſtrong attachment of the papiſts to their clergy. Here therefore we are to ſtrike at the root. And if this bigotry be but removed, whatever error or ſuperſtition is built upon it will of courſe fall to the ground.

Now this may be effectually done thus. The papiſts themſelves allow that one ſet of clergy were holier and wiſer even then their own, namely,

ly, the apoſtles. They allow theſe both to have lived and preached better than the preſent clergy even of the Roman church.

Here therefore is the ſhort and ſure method. Let all the clergy of the church of Ireland only *live* like the apoſtles, and *preach* like the apoſtles, and the thing is done.

The Romans, on the ſame ground that they prefer the apoſtles before their own clergy, will then prefer ours before them. And when they once do this, when we have carried this point, when their attachment to our clergy is ſtronger than that to their own; they will be convinced by hundreds, till there is not a Roman left in the kingdom of Ireland.

VII. If it be aſked, but how did the apoſtles live and preach? I anſwer (not to deſcend to particulars) as to their inward life (if I may ſo ſpeak) they *lived the life which is hid with* Chriſt *in* God. *They were crucified with Chriſt. Nevertheleſs they lived: yet not they, but* Chriſt *lived in them.* So that each of them could ſay, *the life which I now live in the fleſh*, even in this mortal body, *I live by faith in the Son of* God, *who loved* me, *and gave himſelf for* me.

And this faith continually wrought by love, that *love of God* which was *ſhed abroad in their hearts*, and was a perennial *fountain of water, ſpringing up into everlaſting life.*

By this loving faith their hearts were purified from anger, from pride, from all vile

affections, from the love of money, of power, of pleasure, of ease, from the desire of the flesh, the the desire of the eye, and the pride of life: All their *affections being set no things above, not on things of the earth.* In a word, that *mind* was *in them which was in Christ Jesus.*

Let but this mind be in every clergyman of our church, and popery will vanish out of the kingdom.

VIII. As to the outward life of the apostles, it was in the general, holy and unblameable in all things. Herein did they exercise themselves day and night, with regard to every word and action, *to have a conscience void of offence, toward God and man.* And their continual ground of *rejoicing was this, the testimony of their conscience that, in simplicity, and godly sincerity they had had their conversation in the world.*

They were temperate in all things. They denied themselves, and took up their cross daily. They *kept under their bodies and brought them into subjection,* even in the midst of distresses and persecutions; *least by any means, after they had preached to others, they themselves should have become castaways.*

They were in every respect, burning and shining lights; they went about doing good as they had opportunity, doing good of every kind, and in every possible degree to all men. They abstained from all appearance of evil. They overcame

came evil with good. If their enemy hungered, they fed him, if he thirſted they gave him drink; and by patiently continuing ſo to do, *heaped coals of fire upon his head*, and melted his hardneſs into love.

In fine, it was their meat and drink, to do the will of their Father which was in heaven. And hence whatſoever they did, whether in word or deed, they did all to the glory of God.

Let every clergyman of our church *live* thus, and in a ſhort time there will not be a papiſt in the nation.

IX. As to the preaching of the apoſtles, with regard to the matter of it, they preached Jeſus, *the author and finiſher of* our *faith*, having *determined not to know any thing, ſave Jeſus Chriſt and him crucified.* They preached Jeſus Chriſt as *of God made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption.* They declared, *other foundation* of morality, religion, holineſs, happineſs can no man lay. All they ſpoke either in public or private, centered in this one point, *Jeſus Chriſt, the ſame yeſterday, and to-day, and for ever.*

More particularly, they preached, that *a man is juſtified by faith, without the works of the law*; that *to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted to him for righteouſneſs.*

X. They preached farther, *that except a man be born again, he cannot see the kingdom of God*; except he be *born from above*, born not only of water, but *of the Holy Ghost:* and that *the* present *kingdom of God is not meats and drinks*, (lies not in externals of any kind) *but righteousness*, the image of God on the heart, *peace*, even a peace that passeth all understanding, *and joy in the Holy Ghost*, whereby they rejoiced with joy unspeakable and full of glory.

They declared, *that he that is* thus *born of* God *doth not commit sin*; *that he that is begotten of* God, *keepeth himself, and the wicked one toucheth him not*; but that as Christ who hath called him is holy, so is he holy in all manner of conversation.

XI. As to the manner of their preaching, they spoke with authority, as speaking not their own word, but the word of him that sent them, and *by manifestation of the truth, commending themselves to every man's conscience in the sight of God.* They were *not as many that cauponize the word of God*, debase and adulterate it with foreign mixtures, *but as of sincerity, but as of* God, *in the sight of* God, *spake they in* Christ. They approved themselves the ministers of God, *in much patience, in labours, in watchings, in fastings: by pureness, by knowledge*, knowing all their flock by name, all their circumstances, all their wants: *by long-suffering, never weary of well-doing,*

doing, by kindneſs, by love unfeigned: by the word of truth, by the power of God attending it, by the armour of righteouſneſs on the right hand, and on the left. Hence they were *inſtant in ſeaſon, out of ſeaſon,* being never afraid of the faces of men, never aſhamed of Chriſt or of his words, even before an adulterous and ſinful generation. They went on unmoved through *honour and diſhonour,* through *evil report and good report.* They regarded not father or mother, or wife or children, or houſes or lands, or eaſe or pleaſure: but having this ſingle end in view, to ſave their own ſouls, and thoſe that heard them, they *counted not their lives dear unto themſelves, ſo that they might* make full proof of their miniſtry, ſo they might *finiſh their courſe with joy, and teſtify the goſpel of the grace of God.*

Let all the right reverend the biſhops, and the reverend the clergy, only walk by this rule: let them thus live, and thus teſtify with one heart and one voice, the goſpel of the grace of God; and every papiſt within theſe four ſeas, will ſoon acknowledge the truth as it is in Jeſus.

A

PRESERVATIVE

Againſt UNSETTLED NOTIONS in

RELIGION.

To the READER.

MY deſign in publiſhing the following tracts, is not to reclaim, but to preſerve: not to convince thoſe who are already perverted, but to prevent the perverſion of others. I do not therefore enter deep into the controverſy even with Deiſts, Socinians, Arians, *or* Papiſts: *much leſs with thoſe who are not ſo dangerouſly miſtaken,* Myſtics, Quakers, Anabaptiſts, Preſbyterians, Predeſtinarians, *or* Antinomians. *I only recite under each head,*

head, a few plain arguments, which by the grace of God, may farther confirm thoſe who already know the truth as it is in Jeſus.

An Extract of

A SHORT and EASY METHOD With the DEISTS.

I. THE truth of the *doctrine of* Chriſt will be ſufficiently ſhewn, if the *facts* recorded of him in the goſpels be true. For his miracles, if true, evidence the truth of what he delivered.

The ſame is to be ſaid as to Moſes. If he brought the children of Iſrael through the Red Sea, in the miraculous manner related in Exodus, and did ſuch other wonderful things as are there told of him, it muſt follow, that he was ſent from God. Therefore the whole of this cauſe will depend upon the proof of theſe *matters of fact*.

1. And the method I ſhall take is, *firſt*, To lay down ſuch rules, as to the truth of *matters of fact* in general, that where they all meet, ſuch *matters of fact* cannot be falſe: and then, *ſecondly*, To ſhew that all theſe rules meet in the *matters of fact* of Moſes and of Chriſt; and that they do

do not meet, or possibly can, in any imposture whatsoever.

2. The rules are these, 1. That the *matter of fact* be such, as mens senses, their *eyes* and *ears* may be judges of: 2. That it be done *publicly*, in the face of the world; 3. That both public *monuments* be kept up in memory of it, and some outward *actions* be performed; 4. That such *monuments* and such *actions* or *observances* be instituted, and do *commence* from the *time* that the *matter of fact* was done.

3. The two first rules make it impossible for any such matter of fact to be imposed upon men, at the *time* when such matter of fact was said to be done. For example: suppose any man should pretend, that yesterday he divided the Thames, in presence of all the people of London, and carried the whole city, men, women and children, over to Southwark on dry land, the waters standing like walls on both sides: I say, it is impossible he could persuade the people of London, that this was true, when every man, woman, and child could contradict him, and declare, they had not seen the Thames so divided, neither had gone over on dry land. Therefore it is plain no such imposition could be put upon men at the time when such public *matter of fact* was said to be done.

4. Therefore it only remains, that such *matter of fact* might be invented some time after, when the men of that generation wherein the thing was

was ſaid to be done were all dead; and after-ages might be impoſed upon, ſo as to believe that things were done in former ages, which were not.

But againſt this the two laſt rules ſecure us. For whenever ſuch a matter of fact came to be invented, if not only *monuments* were ſaid to remain of it, but likewiſe public *actions* and *obſervances* to be conſtantly uſed ever ſince the matter of fact was done, the deceit muſt be detected by no ſuch *monuments* appearing, and by the experience of every man, woman and child, who muſt know that no ſuch *actions* or *obſervances* were ever uſed by them. For example, ſuppoſe I ſhould invent a ſtory of ſuch a thing, done a thouſand years ago, I might perhaps get ſome to believe it. But if I ſay, that not only ſuch a thing was done, but that from that day to this every man at the age of *twelve* years had a *joint* of his little finger cut off, and that every man in the nation wanted a *joint* of ſuch a *finger*, and that this *obſervance* was part of the matter of fact done ſo many years ago, as a proof of it; and had deſcended without interruption, and had been conſtantly practiſed ever ſince the matter of fact was done; I ſay it is impoſſible I ſhould be believed in ſuch a caſe, becauſe every one could contradict me as to the mark of cutting off a *joint* of the finger, which therefore would prove the whole to be falſe.

II. Let

II. Let us come now to the ſecond point, to ſhew, That the matters of fact of Moſes and of Chriſt, have all theſe *marks*, whereas no impoſture ever had, neither can have them all.

1. As to Moſes, I ſuppoſe it will be allowed that he could not have perſuaded 600,000 man, that he had brought them through the *Red Sea*, and done the other matters of fact recorded in his books, if they had not been true: becauſe every man's ſenſes that was then alive muſt have contradicted it. So that here are the firſt and ſecond of the four marks.

It was equally impoſſible for him to have made them receive his five books as truth, and not to have rejected them as a manifeſt impoſture, which told of all theſe things as done before their eyes, if they had not been done. See how poſitively he ſpeaks, *Deut.* xi. 2, &c. *Know you this day: For I ſpeak not with your children, which have not known and ſeen the chaſtiſement of the Lord your God,— his miracles and his acts which he did in the midſt of Egypt, unto Pharaoh and all his land and what he did unto the army of Egypt how he made the water of the Red Sea to overflow them, as they purſued after you—And what he did unto Dathan and Abiram, how the earth opened her mouth and ſwallowed them up—But your eyes have ſeen all the great acts of the Lord which he did.*

Hence we muſt allow it was impoſſible that thoſe books of Moſes, if an impoſture, could have

have been put upon the people, who were then alive when all these things were said to be done.

The utmost then that can be *supposed*, is, that these books were wrote in some age after Moses, and put out in his name.

But, if so, it was impossible that those books, should have been received as the books of Moses in that age wherein they are *supposed* to have been invented. Why? Because they speak of themselves as delivered by Moses, and kept in the ark from his time. And there was a copy of this book to be left likewise with the king. *And it shall be when he sitteth on the throne of his kingdom, that he shall write him a copy of this law in a book: and it shall be with him, and he shall read therein all the days of his life, that he may learn to keep all the words of this law and these statutes*, Deut. xvii. 18, 19.

Here you see this book of the *law* speaks of itself, not only as a *relation* of what things were then done, but as the standing *law* and *statutes* of the nation, binding the king as well as the people.

Now in whatsoever age after Moses you suppose this book to have been *forged*, it was impossible it could have been received as truth: because it was not then to be found, either in the ark, or with the king, or any where else. For when invented, every one must know, that he had never heard of it before.

And therefore they could less believe it, to be

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the book of their *ſtatutes*, and the ſtanding *law* of the land which they had all along received, and by which they had been governed.

Could any man at this day invent a book of *ſtatutes* or *acts of parliament* for England, and make it paſs upon the nation, as the only book of ſtatutes that ever they had known? As impoſſible was it for the books of Moſes, if they were invented in any age after Moſes, to have been received for what they declare themſelves to be, The *ſtatute law* of the nation of the *Jews*: and to have perſuaded the *Jews*, that they had acknowledged theſe books all along from the days of Moſes, to that day in which they were firſt invented; that is, that they had *owned* them, before they had ever ſo much as heard of them. Nay more, the whole nation muſt in an inſtant *forget* their former laws, if they could receive theſe as ſuch. And they could not receive them otherwiſe, becauſe they vouched themſelves ſo to be.

But farther. Theſe books not only tell of wonderful things done in the days of Moſes, but that all along from that time, *public inſtitutions* were obſerved in memory of them. As, the *paſſover*, in memory of the *death* of the *firſt-born*, and that the ſame day all the firſt-born of Iſrael were dedicated to God by a perpetual *law*; and the Levites taken *for all the firſt-born of the* Iſraelites: that Aaron's rod which budded was kept in the ark, in memory of the deſtruction of Korah, Dathan and Abiram: that the brazen *ſerpent*

pent was kept (which remained to the days of Hezekiah) in memory of that wonderful deliverance by looking upon it; and the feaſt of *pentecoſt*, in memory of the dreadful appearance of God upon mount Horeb.

And beſide theſe remembrances of *particular occurrences*, there were other *ſolemn inſtitutions*, in memory of their *deliverance* out of Egypt, which included all the particulars: as, the ſabbath; their daily ſacrifices and yearly expiation; their new-moons and ſeveral feaſts and faſts. So that there were *yearly*, *monthly*, *weekly*, and *daily* remembrances of theſe things.

And not only ſo, but the ſame books tell us, that a particular tribe was appointed by God as his prieſts; by whom alone the *ſacrifices* were to be offered, and theſe ſolemn *inſtitutions* celebrated: and that theſe Levites were likewiſe the chief judges, even in all *civil* cauſes. Now whenever it be ſuppoſed theſe books were forged, after Moſes, it is impoſſible they could have been received as true, unleſs the forgers could have made the whole nation believe, that they had received theſe books from their fathers, had been inſtructed in them when they were children, and had taught them to their children. Moreover, that they had all been circumciſed, and did circumciſe their children, purſuant to the command in theſe books. That they had obſerved the paſſover, the new-moons, the ſabbaths, with all the feaſts, faſts, and ceremonies there enjoined: that

that they had never eaten any meats prohibited in these books: that they had a magnificent tabernacle, and a priesthood confined to the tribe of Levi. Now was it possible to persuade a whole nation, that they had known and practised all these things, if they had not? Or, Secondly, to have received a book for truth, which said they had practised them, and appealed to that practice? So that here are the third and fourth of the marks above-mentioned: which as much secure any *matter of fact* from being invented in any after-age, as at the time when such *matters of fact* were said to be done.

2. I come now to shew, that all these *marks* meet likewise, in the *matters of fact* recorded of our blessed Saviour. And my work will be the shorter, because all that is said before of Moses and his books is equally applicable to Christ and his gospel. His miracles are there said to be done publicly, in the face of the world. It is said, that 3000 at one time, and about 5000 at another, were converted on conviction of what was done before their eyes, wherein it was impossible to have imposed upon them. Therefore here the two first rules hold.

And as to the two second, *baptism* and the *Lord's supper* were instituted, as perpetual *memorials* of these things, at the very time when they were said to have been done, and have been observed in the whole Christian world, all along from that time to this. And Christ himself ordained

dained his *miniſters* to preach and adminiſter theſe ſacraments and to govern his church, *always even to the end of the world.* Accordingly they have continued to this day, and doubtleſs will, while the earth ſhall laſt. So that the *Chriſtian clergy* are as notorious a *matter of fact*, as the tribe of Levi among the Jews. And the goſpel is as much a law to the Chriſtians, as the books of Moſes to the Jews. And it being part of the matters of fact related in the goſpel, that *ſuch* an *order* of men were appointed by Chriſt, to continue to the end of the world, conſequently if the goſpel was a fiction, invented after Chriſt, then at the time when it was firſt invented, there could be no ſuch *order* of *men*, which muſt give the lie to the goſpel, and demonſtrate the whole to be falſe. But there ever hath been *ſuch* an *order* of men, and *ſacraments* publicly adminiſtered by them. It was therefore as impoſſible mankind ſhould have been impoſed upon in this matter by inventing it in after-ages, as at the time when thoſe things were ſaid to be done.

III. To apply what has been ſaid. Let any Deiſt in the world ſhew any fabulous action which has all theſe marks. No; it is impoſſible. I do not ſay, that every thing which wants theſe *four marks* is falſe: but that nothing can be falſe which has them *all.*

I have no doubt that there was ſuch a man as Julius Cæſar that he fought at Pharſalia was killed

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in the ſenate-houſes nor of many other antient *matters of fact*, tho' we keep no public obſervances in memory of them.

But this ſhews that the matters of fact of Moſes and of Chriſt, have come down to us better guarded than any others whatſoever.

And yet thoſe who would laugh any man out of the world that would offer to deny Cæſar or Alexander their public actions, do at the ſame time value themſelves for ridiculing the hiſtories of Moſes and of Chriſt, which are infinitely better atteſted and guarded by infallible marks, which the others want.

IV. There are ſeveral other topics, from which the truth of Chriſtainity is proved to all who will give themſelves leave to conſider. As the improbability that ten or twelve *poor illiterate fiſhermen* ſhould form a deſign of bringing the whole world to believe their *deluſions*, and the impoſſibility of their effecting it without *force of arms*, *learning*, *oratory*, or any one viſible thing that could recommend them! And to impoſe a doctrine quite oppoſite to the *luſts* and *pleaſures* of men, and all worldly *advantages* or *enjoyments!* And this in an age of ſo great *learning* or *ſagacity*, as that wherein the goſpel was firſt preached. That theſe apoſtles ſhould not only undergo all the *contempt*, but the ſevereſt *perſecutions*, and the moſt cruel *deaths* that could be inflicted, in atteſtation of what themſelves knew

knew to be mere *deceit* and *forgery* of their own contriving. Some have ſuffered for *errors*, which they thought to be truth: but never any for what themſelves knew to be lies. And the apoſtles muſt know what they taught to be lies, if it was ſo, becauſe they ſpake of thoſe things, which they ſaid, they had both ſeen and heard, had looked upon and handled with their hands.

Neither can it be ſaid, that they might have propoſed ſome temporal advantages to themſelves, but miſſed of them. For had it been ſo, when they ſaw their diſappointment, they would have diſcovered their conſpiracy: eſpecially when they might not only have ſaved their lives, but got great *rewards* for doing it. How is it then, that not one of them ſhould ever have been brought to do this?

But this is not all. For they tell us, that their Maſter bid them expect nothing but ſufferings in this world. And they told the ſame to all whom they converted. So that here was no diſappointment. All that were converted by them were converted on the certain expectation of ſufferings, and bid to prepare for them. Chriſt commanded his diſciples to *take up their croſs daily and follow him*; and told them, that whoever did not forſake, *father*, *mother*, *children*, *lands*, and *their* very *lives*, *could not be his diſciples*.

Now that this doctrine of the croſs ſhould prevail ſo univerſally againſt the allurements of fleſh and blood, and all the blandiſhments of the

world: againſt the rage and perſecution of all the kings and powers of the earth, muſt ſhew its original to be divine, and its Protector, almighty. What is it elſe could conquer without arms, perſuade without rhetoric; overcome enemies, diſarm tyrants, and ſubdue empires, without oppoſition?

V. We may add, the teſtimonies of the moſt bitter enemies of Chriſtianity, both Jews and Gentiles, to the truth of the matter of fact of Chriſt, ſuch as Joſephus and Tacitus; of whom the firſt flouriſhed about forty years after the death of Chriſt, the other about ſeventy: ſo that they were capable of examining into the truth, and wanted not inclination to deny the fact itſelf. But their confeſſing it, as alſo Lucian, Celſus, Porphyry and Julian the apoſtate, is an undeniable teſtimony to the truth of theſe matters of fact.

VI. Theſe topics, which have been largely inſiſted upon by many, cannot be denied by any man of ſound reaſon. But I wave them for the preſent, and inſiſt on one. And it now lies on the Deiſts, to ſhew, any matter of fact of former ages, which they allow to be true, that has greater evidences of its truth, than the matters of fact of Moſes and of Chriſt.

But I have given them greater latitude than this. For I have ſhewn ſuch marks of the truth

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of these matters of fact, as no other facts of those times, however true have, but these only. And I put it upon them, to shew any forgery that has all these marks.

This is a short issue. Keep them close to this. This determines the cause all at once.

VII. 1. But if they still maintain, that all this is the invention of priests, they must own these priests to be the wisest and cunningest of mankind, who have such power as to impose, at their pleasure, upon the senses of all mankind, and to make them believe, that they had practised such public institutions, enacted them by laws, taught them to their children, when they had never done any of these things, or ever so much as heard of them before. Such a power as this, must exceed all that is human, and consequently place these priests above the condition of *mortals*.

2. Nay, this were to make them outdo all that has ever been related of the *infernal powers*: for, though they have deceived some unwary beholders by *lying wonders*, yet their power never reached, nor was ever supposed to reach so far, as to deceive the senses of all mankind, in things of so public and notorious a nature as these, to make them believe, that they had enacted laws for such public observances, continually practised them, taught them to their children, and had been instructed in them themselves from their

childhood, if they had never enacted, practiſed, taught, or been taught ſuch things.

3. And as this exceeds all the powers of *hell*, ſo it is more than ever God has done from the foundation of the world. None of the miracles that he has ſhewn, or belief that he has required to any thing revealed, has ever contradicted the outward ſenſes of any one man in the world, much leſs of all mankind together. For miracles, being an appeal to our outward ſenſes, if they ſhould overthrow the certainty of our outward ſenſes, muſt deſtroy with it all their own certainty as to us: ſince we have no way to judge of a miracle exhibited to our ſenſes, but upon the ſuppoſition of the certainty of our ſenſes.

If then the Chriſtian religion be a cheat, and nothing elſe but the invention of prieſts, it makes their power and wiſdom greater, than that of men, angels, or devils; yea, more than God himſelf ever ſhewed: to impoſe upon the ſenſes of mankind, in ſuch public and notorious matters of fact.

4. And this miracle which the Deiſts muſt run into to avoid thoſe recorded of Moſes and Chriſt, is much greater and more aſtoniſhing than all the ſcriptures tell of *them*.

So that theſe men, who laugh at all miracles, are now obliged to account for the greateſt of all. How the ſenſes of mankind could be impoſed on, in ſuch public matters of fact.

VIII. Unleſs

VIII. Unleſs they can do this, it muſt appear, that religion is no invention of men, but of divine original: that prieſts are of the ſame origin, and that their order is a perpetual and living monument of the matters of fact of their religion, inſtituted from the time when thoſe facts were done; the Levites from Moſes, the apoſtles and Chriſtian clergy from Chriſt to this day. And theſe are as flagrant a teſtimony to the truth of the matters of fact of Chriſt, as the ſacrament or any other public inſtitution: beſides that if theſe were taken away, the ſacraments and other public inſtitutions, which are adminiſtered by them, muſt of courſe fall with them.

Let us then conſider the prieſthood, ſacraments, and other public inſtitutions of Chriſt, not only as means of grace, and helps to devotion, but as the great evidences of the Chriſtian religion: ſuch evidences as no pretended revelation ever had or can have: ſuch as plainly diſtinguiſh it from all legends and impoſtures whatſoever.

IX. What a condition then are they in, who ſpend that life and ſenſe God has given them, in ridiculing the greateſt of his bleſſings, his revelation by Chriſt, to redeem thoſe from eternal miſery, who ſhall believe in him? God in his infinite mercy and wiſdom has ſo guarded his revelations, as it is paſt the power of men or devils to counterfeit. And there is no denying them, unleſs we will be ſo abſurd as to deny, not only

the reaſon, but the certainty of the outward ſenſes, not only of one or two or three, but of mankind in general. This caſe is ſo very plain, that nothing but want of thought can hinder any from diſcovering it. And they muſt yield it to be ſo plain, unleſs they can ſhew ſome forgery, which has all the four marks before ſet down. But if they cannot do this, they muſt quit their cauſe, and yield a happy victory over themſelves. Otherwiſe they muſt ſit down under the ignominy of being not only the moſt pernicious, but the moſt inconſiderate and ſuperficial of mankind.

A

TREATISE

CONCERNING

The GODHEAD of *Jeſus Chriſt.*

Tranſlated from the *French.*

WE cannot carefully examine the grounds which eſtabliſh the truth of the Chriſtian religion without being convinced, that the ſame principles eſtabliſhed the Godhead of our Lord Jeſus

Jesus Christ; insomuch that he who doubts whether Jesus Christ be indeed the supreme God, ought also to doubt of those oracles on which Christianity is founded: and he who is assured those oracles are true, cannot doubt of the Godhead of Christ.

We do not attempt to explain the mystery of this, but to prove the truth of it. Therefore we do not endeavour to shew, how the thing is, by human speculations, but to prove, that it is, by proofs drawn from divine revelation. Meantime, as it is my design to shew the essential connexion which there is, between the Godhead of Christ, and the truth of the Christian religion, it is my principal point, to prove that either both must be saved, or both perish in one common wreck.

SECT. I.

Wherein is shewn, that if Jesus Christ is not the true God, of the same essence with the Father, the Mahometan religion is preferable to the Christian, and Jesus Christ inferior to Mahomet.

CHAP. I.

That if Jesus Christ is not of the same essence with the Father, the Christianity which we profess is the corruption of the Christian religion, and Mahometanism the re-establishment of it.

IT is a principle of natural religion, more antient than all other religions, that there is an infinite distance between the Creator and the creature. Hence we cannot without impiety debase God to a level with the creature: nor can we without idolatry raise any creature to a level with God. If then Christ is the Creator, the most high God, we cannot without impiety say he is a mere creature; and if he is a mere creature we cannot without idolatry own him to be the most high God. So that if we are deceived in thinking he is the supreme God, and worshipping him as such, we can in no-wise excuse ourselves from the charge of flat idolatry.

It avails not to say, that we really believe he is so, and that our worship at the bottom is meant to the supreme God. The same plea may be urged for all idolatries, past, present, and possible. The Heathens who worshipped Jupiter really believed,

believed, that he was the moſt high God, and their worſhip was at the bottom meant to the ſupreme Being. But they were no leſs idolaters for this.

Nor muſt we imagine, that any creature, how excellent ſoever, can be the object of divine worſhip. Thoſe who worſhip the ſtars are not leſs idolaters then thoſe who worſhip wood and ſtone: and thoſe who worſhip angels are equally idolaters with thoſe who worſhipped the ſtars. The idolatry of the latter is not ſo groſs, but it is as real as that of the former: for idolatry conſiſts not in worſhipping a mean creature, but any creature at all.

Now idolatry is a crime which ſo violates the law of God, as wholly to deſtroy the ſpirit of piety. In truth it is directly oppoſite to the two great ends of religion. It evidently oppoſes the glory of God, ſpoiling him thereof to beſtow it on a creature. It oppoſes our ſalvation: for the ſcripture declares, *Idolaters ſhall not inherit the kingdom of heaven.*

Hence it follows, that the Chriſtianity which we profeſs is the corruption of the Chriſtian religion, and that Mahometaniſm is the reeſtabliſhment of pure original Chriſtianity. For if this religion when in its purity acknowledged Jeſus Chriſt as a mere creature only, we turn it upſide down when we worſhip Jeſus Chriſt as being eſſentially God moſt high. And if the religion of thoſe who worſhip him as the ſupreme God,

is the corruption of Chriſtianity, then Mahometaniſm, which ſets God infinitely above Chriſt, is in this reſpect the re-eſtabliſhment of it.

We allow that Chriſtianity conſiſts more in practice than in bare abſtracted ſpeculations. But can we treat as bare, abſtracted ſpeculations, principles of ſo vaſt importance, that according as they are falſe or true we are idolaters, or we are not? If Jeſus Chriſt is ſupreme God, he ought to be worſhipped as ſuch. Nor can our adverſaries without the utmoſt impiety, refuſe to acknowledge him as the ſupreme, and to worſhip him under that character: but if he is not, we cannot without idolatry confound him with the ſupreme God. The point in view is to avoid impiety or idolatry: conſequently this is not a point of mere ſpeculation, but cloſely connected with our practice and that in things of the higheſt importance.

CHAP. II.

That if Jeſus Chriſt is not of the ſame eſſence with the Father, we muſt regard Mahomet as ſent of God.

IT has been ſhewn, that if Jeſus Chriſt is not the ſupreme God, Mahometaniſm is in this reſpect at leaſt the re-eſtabliſhment of pure Chriſtianity.

tianity. If it may be ſaid, his religion is in other reſpects full of fiction and impoſture: I aſk, how came truth and error to make ſo cloſe an alliance? Mahomet is an impoſtor. We all acknowledge this; but Mahomet has aboliſhed idolatry. This we ſuppoſe. See how the two moſt oppoſite characters meet in one perſon! If Mahomet has undeceived the world with regard to the Chriſtian idolatry (for ſo I muſt term the worſhip Chriſtians pay to Chriſt, if he is not the ſupreme Being) by what ſpirit did he ſo great a work? By the Spirit of God, or the devil? How came he to aboliſh idolatry? If he acted by the Spirit of God, how is he an impoſtor?

Heathen idolatry was overthrown, before he appeared, by the preaching of the apoſtles and the firſt Chriſtians. It was not Mahomet therefore who did this. But it was he who taught, that the Chriſtians were idolaters, by worſhipping Chriſt as the ſupreme God. He counted no pains more eſſential, than to recover thoſe from their error, who under the name of the Trinity, worſhipped in effect more Gods than one. For it is thus he ſpeaks in his Koran. Chriſt then, and his apoſtles were the reformers of the Heathen world, by deſtroying Heathen idolatry. But Mahomet ought to be conſidered as the reformer of the Chriſtian, by deſtroying the Chriſtian idolatry.

As then we ſhould have been much amazed, if the apoſtles had deſtroyed Heathen idolatry by

preaching fables, is it not equally amazing, that Mahomet ſhould have aboliſhed the Chriſtian idolatry by impoſtures?

Chriſt declares, we are to know teachers *by their fruits*. Now, judging by this principle, we cannot but have a very high opinion of Mahomet, and acknowledge him as a great prophet, if indeed he has taught men not to confound the ſupreme God with a creature. He has enlightened many nations and many ages. He has placed God on the throne of God, and the creature in the rank of a creature. What could be more holy than ſuch a deſign? What more grand than ſuch a work?

Certainly, if Mahomet has enlightened the world, by ſcattering the darkneſs of this deep ſuperſtition, it would be a great injury to conteſt any of thoſe titles which the Muſulmen give him: nay, we may boldly ſay, he ought to be regarded as a teacher of truth, as a prophet, as greater than the prophets of the law, yea as a greater prophet than Jeſus Chriſt himſelf! Strange paradoxes theſe! Yet they are certain and evident truths, if Jeſus Chriſt is not the ſupreme God.

I ſay, a teacher of truth. None can doubt of this, ſince he taught men the moſt eſſential truths, the firſt element of religion. "No creature ought to be worſhipped as the ſupreme God," is the ground of natural religion diſtinguiſhed from ſu-

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perſtition, of the Jewiſh religion diſtinguiſhed from Heathen idolatry, and of the Chriſtian religion in its purity. Mahomet then, who has eſtabliſhed his religion upon this grand principle, is not only a teacher of truth, but likewiſe a teacher who re-eſtabliſhes all thoſe truths, which are moſt important and moſt eſſential to religion.

" However you cannot deny, that Mahomet flatters our worſt paſſions, and is rather a carnal than a ſpiritual teacher." If this is ſo, how aſtoniſhing is it, that ſo much truth ſhould be joined with ſo much vice and impurity! For we know, that *there is no communion between light and darkneſs:* and conſequently, that if Mahomet did not act by the Spirit of God, he acted by the ſpirit of the world: if he did not act by the ſpirit of the world, he acted by the Spirit of God. Let us then ſearch in him for the characters of the one or the other of theſe ſpirits. We are told, that Mahomet is impure both in his maxims and morals. This is the character of the ſpirit of the world: but it is conteſted. We know he has reformed religion by aboliſhing the Chriſtian ſuperſtition, and cauſed one God to be worſhipped every where. This is the character of the Spirit of God, and the fact is inconteſtable. It is then more certain with regard to us, that Mahomet has

has more the character of the divine, than of the diabolical ſpirit.

If he was an impoſtor, how came an impoſtor to proſper the good pleaſure of God, inlighten the world, deſtroy idolatry? Would God have made an impoſtor the inſtrument of his mercy, and the miniſter of his glory? What ſhould we have thought of Divine Providence if he had choſe devils, appearing like men, to preach the goſpel? We ſhould have believed, either that God deſigned to make the goſpel deteſted, by putting it in the devil's mouth: or to conſecrate the devil, notwithſtanding his wickedneſs, by making him the depoſitory of the goſpel. The more odious this compariſon is, the more it illuſtrates the truth. For what we ſay of the devil, we ſay of ſeducers, his miniſters; of Mahomet in particular. If ſuch an impoſtor was choſen by Providence to re-eſtabliſh the true religion, Providence deſigned either to make religion infamous in re-eſtabliſhing it by an impoſtor, or to conſecrate impoſture by making choice of it to re-eſtabliſh religion: but the one or the other of theſe ſuppoſitions is impious and extravagant.

CHAP.

CHAP. III.

That if Jesus is not of one essence with the Father, Mahomet is a great prophet, the greatest of the prophets, and even preferable in all respects to Jesus Christ.

BUT we may go farther still. According to this supposition, Mahomet may be regarded not only as a prophet, but as a greater prophet than any of those of the Old Testament. They spake only to a single nation: but he to the then most civilized and most considerable part of the world. They succeeded each other, because no one of them lived long enough to instruct the men of different ages. Mahomet needed neither companion nor successor to banish idolatry for ever out of the countries which received his doctrine. The ancient prophets wrought divers miracles to destroy superstition and idolatry. Mahomet, without any miracle, ruined the idolatry spread over the world. Even Moses did not know God as he is. Christ alone both knew and revealed him. But on that supposition, Mahomet has revealed him more perfectly than Jesus Christ: and ought therefore, if that supposition hold, to be esteemed a greater prophet than him: and that, whether we consider

conſider his doctrine, or the ſucceſs of his miniſtry. As to the ſucceſs, the thing itſelf ſpeaks. Chriſt cauſed his goſpel to be preached in all the world. But ſcarce had he deſtroyed one ſort of ſuperſtition; when men fell into another no leſs dangerous. They were no ſooner delivered from the Heathen idolatry, than they fell into the Chriſtian. Mahomet eſtabliſhed his religion upon firmer foundations; and took ſurer meaſures to hinder idolatry from reviving, after it had been deſtroyed: ſo that ever ſince his religion ſubſiſted, his followers have never relapſed into it.

Nor is this ſtrange. For (on the Arian ſcheme) the doctrine of Mahomet has a natural character more oppoſite to idolatry than that of Jeſus Chriſt: of which any one will be convinced, who compares the language of Chriſt, whether ſpeaking himſelf, or by his apoſtles, with the language of Mahomet.

Jeſus Chriſt ſays, That he *was before* John the Baptiſt, yea, *before* Abraham: that he was in *glory with the Father before the foundation of the world*; that he is *Alpha and Omega, the beginning and the end, the firſt and the laſt:* that he *was in the beginning*; that he *was with* God, and that he *was* God: that *all things were made by him, and without him was not any thing made that was made:* that *the worlds were made by him*; that *he was before all things, and by him all things conſiſt.* He tells you, that *there is one* Lord Jeſus Chriſt, *through whom are all things, and we through*

through him: that it is he who *hath laid the foundations of the earth, and the heavens are the work of his hands.*

He ſtiles himſelf *the Son of* God, *the only Son of* God, *the only begotten of the Father: Immanuel,* that is, God *with us*; God *manifeſted in the fleſh: the* Lord *and* God: *the Saviour, the great* God, *the* God *and Saviour of the whole world.*

And that we may not doubt, in what ſenſe theſe expreſſions belong to Jeſus Chriſt, it is highly remarkable, that (ſpeaking himſelf or by his apoſtles) he applies to himſelf thoſe words of the prophets, which clearly belong to the ſupreme God, and contain the moſt peculiar and moſt incommunicable characters of his glory. It was ſaid in the law, *Thou ſhalt worſhip the* Lord *thy* God, *and him only ſhalt thou ſerve:* but St. Paul informs us, that God *bringing his firſt-begotten into the world,* ſaid, *Let all the angels of* God *worſhip him.* God hath ſaid by Iſaiah (c. xxxv.) *Say to the faint-hearted, Be ſtrong, fear not. Behold your* God *will come, taking vengeance;* God *will come with a recompence, and he will ſave you. Then the eyes of the blind ſhall be opened, and the ears of the deaf ſhall be unſtopped: then the lame ſhall leap as an hart, and the tongue of the dumb ſhall ſing.* Now this ſcripture Chriſt plainly applies to himſelf, in his anſwer to John's diſciples, hereby declaring himſelf to be *the* God *of Iſrael*; *the* God *of vengeance and recompence, the* God *of their ſalvation:* all which are titles applied in the antient

antient oracles to the ſupreme God alone. God had ſaid by the pſalmiſt, *Thou in the beginning laidſt the foundations of the earth, and the heavens are the work of thy hands. They ſhall periſh; but thou remaineſt: they all ſhall wax old as doth a garment: as a veſture ſhalt thou change them and they ſhall be changed; but thou art the ſame, and thy years ſhall not fail.* It cannot be denied, that all theſe things are ſpoken of and to the moſt high God: no more than that they are all applied to Jeſus Chriſt in the firſt chapter of the epiſtle to the Hebrews. It was ſaid by Zechariah, God *will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the Spirit of grace and of ſupplication: and they ſhall look unto him whom they have pierced and mourn, as a man mourneth for his only ſon.* One cannot doubt but it is the moſt high God who ſpeaks in this prophecy. Juſt before the prophet had ſaid, *The* Lord *who ſtretcheth out the heavens, and layeth the foundations of the earth, and formed the ſpirit of man within him, hath ſaid,—I will pour upon the houſe of David, &c.* But this St. John applies to Chriſt. *Again, another ſcripture ſaith, They ſhall look on him whom they have pierced.* It is the moſt high God, whom Iſaiah introduces ſpeaking thus, *By myſelf have I ſworn, that every knee ſhall bow before me, and every tongue ſhall ſwear unto me:* mean time it is certain that St. Paul applies this alſo to Jeſus Chriſt. For after having ſaid,

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We ſhall all appear before the judgment-ſeat of Chriſt; he adds, *For it is written, As I live, ſaith the* Lord, *every knee ſhall bow before me, and every tongue ſhall give praiſe to* God.

CHAP. IV.

That if Jeſus Chriſt is not of the ſame eſſence with the Father, Mahomet was more true, more wiſe, more charitable, and more zealous for the glory of God *than him.*

SEE how Jeſus Chriſt, ſpeaking by himſelf or by his followers, equals and confounds himſelf with the Moſt High! Sometimes ſaying of himſelf the things which can belong to none but the ſupreme God: ſometimes applying to himſelf thoſe oracles which can agree to no other.

Mahomet has not done this. He continually declares, that there is no God but the eternal Father. He ſtiles himſelf a prophet, a man ſent of God; but he never aims at paſſing for God. He grants that Jeſus Chriſt was ſent of God; but he would not have him ſtiled either God, or the Son of God. His words are neither equivocal nor obſcure. He ſays in expreſs terms, *They are Infidels who ſay that the Son of Mary is* God.

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He says, *The Christians are Infidels, making three* Gods, *whereas there is but one.*

Mahomet therefore, if our adversaries are right, was both more true, more wise, more charitable, and more zealous for the glory of God than Christ. These are consequences which our soul abhors; but which we cannot but allow, if Jesus Christ is not of one essence with the Father.

In this case, Mahomet would be more true; at least, in what is the essence of religion, what concerns the glory of the most high God. This will be clear, if we recollect the surprizing propositions, wherein Christ equals himself with the Most High, and compare them with those propositions of Mahomet, which are flatly contradictory to them.

Christ says, That he *was in the beginning*, and that he *was* God. Mahomet, That Jesus Christ, *was* not *in the beginning*, and that he *was not* God. The doctrine of Christ is, That *all things are made by him*; that he *created all things, visible and invisible:* that he *laid the foundations of the earth, and the heavens are the work of his hands.* The doctrine of Mahomet is, That *all things were not made, nor any thing made by Jesus Christ:* that *he neither created things visible nor invisible*, and that *neither earth nor heaven are the work of his hands.* The evangelists tell us, That God has *given his glory to Christ*, and that we are to *honour him even as we honour the Father.* Mahomet on the contrary, maintains, That God *has not, and cannot give his glory to Jesus Christ:* and that when

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any one thus honours the Son, he thereby dishonours the Father. Christ applies to himself all those antient oracles which describe the supreme God: Jehovah, *a* God *loving righteousness and hating iniquity*; *he who treasures the waters of the sea in the hollow of his hand, who weighs the mountains in a balance*; *the Creator of the earth and the heavens, the first and the last, the beginning and the end* of all things. *He who swears by himself:* he to whom *every knee shall bow, and every tongue give praise*; *he who liveth, the Lord, the Redeemer, the* God *of Israel*; who saith, *There is no* God *beside me.* Whereas Mahomet says, All these titles belong only to the Father, and are impious and blasphemous if applied to any other. Now the language of Mahomet and Christ cannot both be true, for they are flatly contradictory. One therefore must be true and the other false. If then Christ is a mere creature, that of Mahomet is true; and consequently, that of Jesus Christ is false. So that on this supposition it is manifest, that Mahomet is more true than Jesus Christ.

It would, secondly, follow, that he was more wise. Wisdom is shewn in chusing the most proper means to attain the end proposed. Now the end which Mahomet declares he proposes, is, To have the supreme God acknowledged as the only God, as raised above all other beings, and to be distinguished in all acts of religion from every other, even from Jesus Christ. And he has

has chosen the most clear and proper expressions in the world, to attain this end. He declares aloud, that all who acknowledge Christ to be God, are real idolaters. This is the certain way to attain that end. See whether Christ takes as sure a way to attain his. His end, we suppose is to glorify God. To glorify God is evidently to exalt him above all other beings. But at the same time that Christ's design was, to exalt him thus, he abases him by confounding himself with him, to call himself God? To ascribe to himself the work of creation, with the attributes of God, and to apply or suffer to be applied to himself, those antient oracles which contain the most essential characters of the glory of the most high? Do you say, "It suffices, that he declares, *the Father is greater than I.*" Not so. For first, it would be a most arrogant modesty for a bare creature to say, the most high God is greater than me. And again what does it avail for Christ to say this one single time on one single occasion, while his constant behaviour, his language, and the language which he taught all his disciples, say continually, that he and the Father are one, and confound him with the supreme God?

If it be said, "This is not the meaning of those expressions;" I answer, If they have any other meaning, they are not a little obscure and equivocal. And this cannot be denied, seeing men have read and heard them for so

many

many ages without underſtanding them. Nay and the firſt impreſſion which they naturally make on our underſtanding, leads to no other meaning than this.

Now this ſuffices to prove, that Jeſus Chriſt was leſs wiſe in his expreſſions than Mahomet. For Mahomet has ſpoken clearly and ſtrongly to ſhew, that the ſupreme God muſt not be confounded with any creature. Jeſus Chriſt on the contrary uſes, or (which comes to the ſame) permits his diſciples to uſe, expreſſions obſcure, equivocal, and which by the impreſſion they naturally make, confound Chriſt with the ſupreme God. It follows, that the language of Mahomet is more proper than that of Jeſus Chriſt to glorify the ſupreme God, and conſequently, that if the deſign of Chriſt was to glorify God, he has leſs ſucceeded therein than Mahomet: a concluſion equally impious and extravagant.

I add, *Thirdly*, That were the opinion of our adverſaries true, Mahomet would be more charitable than Jeſus Chriſt. For two things are certain. The one, that there is no greater charity, than to keep men from idolatry, ſince it is death to the ſoul, and no *idolater ſhall inherit the kingdom of heaven*. The other, that it is Mahomet, and not Chriſt (if he is not of the ſame eſſence with the Father) who has taken the proper meaſures to hinder men from falling into idolatry. Mahomet aboliſhed the Chriſtian idolatry, and laid ſuch a foundation for his religion, that no man

begins

begins to be an idolater, but by ceasing to be his disciple. But Jesus Christ (if our opponents be right) has by his constant manner of speaking, given occasion to as real idolatry as ever was in the world. For he not only permits man to treat him as God, but to ascribe to him the incommunicable attibutes of the Godhead, and apply to him the antient oracles, which express the most peculiar characters of the supreme Being. It is a surprizing thing, for example, that Christ appearing to Thomas after his resurrection, permits him to say, *My Lord and my God*, without any reproof for confounding the creature with the Creator. Thomas had been an unbeliever, and was now an idolater. Of the two extremes surely the last is the worst. His unbelief is less criminal than his idolatry. The former struck directly at Christ only, but the latter at God. Therefore Thomas had better have remained in unbelief, than to change from unbelief to idolatry. Yet Christ reproves him for the former, and not for the latter, which is quite astonishing. And this appears the more uncharitable, because he could not but know what impression these expressions made upon men in general, upon his friends, and upon his enemies. He knew both the past and future. He knew the Jews had accused him of blasphemy, for expressions less strong than these. He was not ignorant, that the same expressions would give occasion to Christians in following ages, to confound him

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with the ſupreme God, by maintaining that he was of the ſame eſſence with him. Knowing all this, charity doubtleſs required, that he ſhould ſuppreſs and avoid all theſe expreſſions. Yet he not only permits his diſciples to ſpeak thus, but likewiſe to leave them in writing, without any explanation or ſoftning.

Fourthly, If Jeſus Chriſt was not the ſupreme God, Mahomet was more zealous for the glory of God than Chriſt. The eſſential glory of God conſiſts in the eminence of his perfections, which raiſe him above all other beings; the exterior glory of God in thoſe acts of worſhip, which diſtinguiſh him from all creatures. Now we eaſily comprehend that Mahomet has glorified God, by diſtinguiſhing him from all other beings: but how does Chriſt glorify him when all his expreſſions tend to confound a mere creature with the Moſt High? Theſe expreſſions which aſcribe to a creature the glory of the Creator, are truly ſacrilegious. If they were equivocal they would be impious ſtill; but they are not equivocal at all. They are a plain direct application of the glory of the ſupreme God to Jeſus Chriſt: conſequently, they are plain direct blaſphemy, if he is not the ſupreme God.

Therefore if Jeſus Chriſt is a mere creature, it manifeſtly follows, that Mahomet who had nothing more at heart, than to eſtabliſh the worſhip of the one ſupreme God, has ſpoken agreeably to truth, to wiſdom, to charity, and to piety.

Whereas Chriſt if he be not God, has ſpoken falſely, unwiſely, uncharitably and impiouſly.

But if on the contrary, Jeſus Chriſt be of one eſſence with the ſupreme God, it is plain that Chriſt ſpoke agreeably to truth, when he aſcribed to himſelf the names, titles and works of God: he ſpoke in the wiſeſt manner, ſeeing he uſed thoſe expreſſions which were moſt proper to declare this grand pinciple. He ſpoke charitably, ſince he would not leave us in ignorance of ſo neceſſary a truth; and in a manner promotive of piety; ſince to diſhonour the Son, is to diſhonour the Father alſo.

SECT. II.

Wherein is ſhewn, That if Jeſus Chriſt was not the true God, of the ſame eſſence with the Father, the Sanhedrim did an act of juſtice, in putting him to death.

CHAP. I.

That Jeſus Chriſt takes the name of God.

AS the ſentiment of thoſe who believe Chriſt to be a mere man, would conſecrate the Mahometan religion, ſo it would juſtify the moſt execrable

execrable paricide which was ever committed. Namely, The murder of our bleſſed Saviour.

To juſtify this, we need only ſhew, *Firſt*, That the Sanhedrim had a right to judge him: *Secondly*, That they had reaſon to condemn him as a blaſphemer, and *Thirdly*, That they had a right to put him to death. But it is certain, all thoſe propoſitions are true, if Jeſus Chriſt is a mere creature.

As to the right which they had to judge Jeſus Chriſt it is inconteſtable. For the Sanhedrim was the council eſtabliſhed by God himſelf, to take cognizance of all capital offences, relating either to the tranquility of the ſtate or the preſervation of religion.

It is no leſs certain, that they had a right to put him to death, if he was convicted of blaſphemy. So that all the queſtion is, whether he really could be convicted of it? And nothing is more ſure: nothing can be more plain, if we obſerve either his own words, or thoſe of his diſciples. From thence it manifeſtly appears, 1. That Chriſt was called God: 2. That the attributes of God were aſcribed to him, and the honour which had never been paid to any but God: 3. That he cauſed himſelf to be worſhipped; and, That he applied to himſelf all thoſe antient oracles which expreſs the glory of God: 4. That he made himſelf equal with God: now it is evident, that all this cannot be ſaid of any creature, without the moſt apparent blaſphemy.

There are but two poſſible ways of evading this: either to prove, that Jeſus Chriſt was not called God, that he did not cauſe himſelf to be worſhipped, that he did not pretend to be equal with the Father, and that he did not pretend to apply to himſelf thoſe antient oracles which expreſs the glory of the ſupreme God: or to ſhew, that a mere man may without impiety aſſume the name of God, with all the attributes which it includes, and the glory and worſhip which are due to it.

To prove the firſt is impoſſible. Jeſus Chriſt is called God. He is termed, *The great God.* Thomas ſays to him, *My Lord and my God.* St. John ſays, *The word was God.* St. Paul terms him, *God manifeſted in the fleſh.* And every one knows, this name expreſſes the glory of a Being, raiſed above all creatures: that it is peculiar to the ſupreme Being. What then can we think of any, who is not the ſupreme Being, and yet dares to aſſume that name? Without queſtion he would be juſtly condemned for blaſphemous impiety.

Had not the Jews then reaſon to be offended, that Jeſus Chriſt being but a mere man, ſhould make himſelf God? And can we cenſure the ſentence they paſſed upon him, if he was not the God that created heaven and earth?

They attached the idea of the ſupreme Being to this name of God, becauſe they had learned from the prophets, that there is but one God who made heaven and earth; that all other gods are

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but vanity, and ſhould periſh from off the earth. If they were deceived, they were deceived together with the prophets, who threw them into that error. If they were not deceived, they had reaſon to condemn all thoſe who uſurped the name of God.

Perhaps it will be ſaid, That Jeſus Chriſt did not ſtile himſelf God, but *the Son of* God: and that he juſtifies himſelf therein, in a manner which ſhewed, that he did not aſpire to the former title, ſeeing he cites for that end thoſe words of the pſalmiſt, *I have ſaid ye are Gods.* But our adverſaries themſelves agree, that Chriſt on this occaſion, as on ſeveral others, as it were conceals his glory, and does not ſay to the Jews all that he might have ſaid. For although theſe words might ſeem to imply, that he was God in no other ſenſe than as magiſtrates are ſo ſtiled in ſcripture, yet themſelves allow him to be God in a far higher ſenſe than this, and indeed in a manner peculiar to himſelf. But not to inſiſt on this, were it true, that he had never himſelf aſſumed the name of God, and that the Sanhedrim could have alledged nothing of this kind to juſtify their ſentence againſt him: it is at leaſt inconteſtable, that his diſciples have given him both the titles and the attributes of God. The ſucceeding Jews therefore, knowing that the Spirit of Chriſt was the ſame with that of his diſciples, could not but approve of the ſentence

of their fathers condeming him as a blaſphemer.

In a word. If he who was in the fulneſs of times to come, to *redeem Sion, and turn away iniquity from Jacob*, was to be *the true* God, *the* God *of Iſrael*; and if the oracles of the prophets clearly teſtify this, then are the Jews without excuſe. But if he was to be but a mere man, or a mere creature, neither can his diſciples be excuſed; nor can Jeſus Chriſt himſelf be accounted innocent, but a blaſphemer worthy of death.

CHAP. II.

That his diſciples aſcribe to Jeſus Chriſt all the principal titles, which in the writings of the prophets form the idea of the ſupreme God, and eſſentially diſtinguiſh him from all creatures.

WHAT farther ſhews, that Jeſus Chriſt aſſumes the name of God in the true and proper ſenſe, is that the apoſtles aſcribe all thoſe works and attributes to him, which the prophets aſcribe to none but the Moſt High.

The prophets conſtantly ſpeak of the creating heaven and earth, as the peculiar work of the Moſt High. But this the apoſtles aſcribe to Jeſus Chriſt.

Chriſt. *By him*, ſaith St. John, *all things were made. He hath created*, ſaith St. Paul, *things viſible and inviſible. He laid the foundations of the earth, and the heavens are the work of his hands.* Thus do they characterize Chriſt by the creation of all things, the ſtanding character by which the prophets uſe to diſtinguiſh the ſupreme God, and to exalt him above all things, by aſcribing to him the power which made them. What impiety were this, if he were a mere creature?

Secondly. The prophets ſpeak of God as of one who knoweth all things. But this alſo is aſcribed to Chriſt. Lord, ſaith St. Peter, *Thou knoweſt all things; thou knoweſt that I love thee.* Now either this is blaſphemy or a truth. If he does know all things, it is a truth. If he does not, it is blaſphemy; there is no medium. If it is a truth, he who is truth itſelf could not but approve of it. But if it was blaſphemy, both the glory of God, and the care he had for the ſalvation of his diſciple required that he ſhould ſet him right and ſeverely cenſure him. When this apoſtle would have hindered him from going to ſuffer at Jeruſalem, our Lord rebuked him ſharply, *Get thee behind me, Satan; thou art an offence unto me.* And when he was robbing God of his peculiar honour, to give it to a creature, could he have kept ſilence? Certainly that which was reprovable in St. Peter's zeal on the way to Jeruſalem, was his inconſiderate deſire to hinder a work which was for the glory of God. But in this aſ-

ſertion, if it be not true, he not only ſpeaks inconſiderately, but openly blaſphemes againſt God, by giving his glory to another.

St. Peter here aſcribes to Chriſt both the knowing of all things in general, and in particular, what paſſes in the heart, *Thou knoweſt all things; thou knoweſt that I love thee.* But this is a moſt eſſential character of the ſupreme God. *The heart of man is deceitful* (ſaith God by Jeremiah) *and deſperately wicked: who can know it? I the Lord, I am he, who knoweth the heart and ſearch the reins.* So Solomon, *Thou alone knoweſt the hearts of men.* Two things are here affirmed. The firſt, That God knows the hearts of men; the ſecond, That none elſe does. Whence it follows, that the character of *ſearcher of hearts* is, according to the prophets, peculiar to the God of Iſrael. But in how ſolemn a manner does Jeſus Chriſt aſcribe this glorious title to himſelf? *And all the churches ſhall know, that I am the ſearcher of the heart and reins.* Thus he attributes to himſelf, not barely the name of God, but the peculiar character given of him by the prophets. Conſequently, either he is indeed the God of Iſrael, or the Jews had reaſon to regard him as a blaſphemer.

Thirdly, The prophets deſcribe the ſupreme God as the Saviour, the only Saviour of the world. So Iſaiah, *Look unto me, and be ye ſaved, all the ends of the earth:* manifeſtly implying, there is no other Saviour. I allow, the prophet here

here alludes to the idols of the Heathens, which were not able to ſave them. But nevertheleſs, he eſtabliſhes this general principle, That it is God alone who can ſave the *ends of the earth.* This cannot be doubted, if we conſider thoſe words of God by the ſame prophet, *Am not I the Lord? Is there any other God beſide me? There is no other God, juſt and that ſaveth, but me.* Now Jeſus Chriſt not only profeſſes to ſave men, but names himſelf *The Saviour*, by way of eminence. And muſt it not be owned, that he hereby attributes a name to himſelf, which belongs only to the God of Iſrael? But if this be an eternal truth, that there is no other God, *juſt and that ſaveth*, but the God of Iſrael: how can we help regarding him as a blaſphemer, who not being the God of Iſrael, yet ſtiles himſelf *the Saviour of the world*, of *the ends of the earth?* The prophets acknowledged but one God and Saviour, namely, the God of Iſrael, the moſt high God. He therefore who ſtiles himſelf God and the Saviour of all the earth, not only takes to himſelf the name of God, but takes it in the higheſt ſenſe, wherein it occurs in the antient oracles.

Fourthly, The prophets to diſtinguiſh the ſupreme God from all others, ſay, *He is the firſt and the laſt.* But Jeſus Chriſt aſſumes this title to himſelf, no leſs than five times in *the Revelation.* That this is the incommunicable title of the Moſt High may appear from many conſiderations. 1.

Every one allows, that this title was never given before Chriſt came to any but the ſupreme God. 2. There is no doubt, but if any before him had aſſumed it, he would have been charged with blaſphemy; and ſo would any one, 3. who at this day attributed it to himſelf. 4. This title is placed amidſt the ſtrongeſt deſcriptions of the ſupreme majeſty of God: add to this, It is ſo blended with the other attributes which are peculiar to the ſupreme God, that it is not poſſible to ſeparate one from the other. Sometimes it is mingled with his power: as when it is ſaid, *Who is he that hath done this? It is he that calleth the generations from the beginning. I am the Lord: I am the firſt, and with the laſt, I am he.* Sometimes with his glory and majeſty; as, *Thus ſaith the Lord, the King of Iſrael, and his Redeemer, the Lord, the God of hoſts: I am the firſt and the laſt, and there is no other God beſide me, and who is like unto me?* You ſee that after having ſaid, *I am the firſt and the laſt*, God adds, *Who is like unto me?* Giving us to underſtand, that none but he poſſeſſes the majeſty and glory which is contained in that title and others that accompany it. Sometimes he joins this title with the great work of creation, aſcribing to himſelf both the one and the other. As, *Hear me Jacob, and thou Iſrael, whom I have called. I am the firſt and the laſt; and it is my hand that hath laid the foundation of the earth.* Certainly then, either Jeſus Chriſt is the moſt high God, or he is the moſt grievous

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blaſphemer that ever lived. If therefore he was not the Moſt High, the Jews did well in condemning him to death, and in oppoſing to the uttermoſt his whole religion, grounded on ſuch ſhocking blaſphemy.

CHAP III.

That the apoſtles make Jeſus Chriſt equal with God.

ST. Paul ſcruples not to ſay, That *Jeſus Chriſt thought it no robbery to be equal with* his Father. And his Father, without all controverſy, is the moſt high God. It is remarkable, that he who ſpeaks thus is St. Paul, who of all men in the world, aſcribes the moſt to grace, and moſt carefully refers all things to the glory of God. Would one who is ſo careful not to aſcribe to ſecond cauſes any of the praiſe that belongs to God, have lightly uſed an expreſſion, which ſets a creature on a level with his Creator?

I deſire three things in particular may be conſidered on this head. The firſt is, That God had ſolemnly declared by his prophets, there was *none like unto him.* He had not ſaid it once or twice only, but had repeated it a thouſand times. He had ſpoken it in a manner capable of confounding idolaters: he had made it the grand principle of his religion. St. Paul knew this: he

had read the oracles of God again and again. Yet St. Paul dares anſwer that voice from heaven, *Who is like unto me?* By boldly anſwering, " Jeſus Chriſt: he *thought it no robbery to be equal with* this great God."

The *Second* conſideration is, the apoſtle could not but know, that reaſon, (or rather pretence) for which Chriſt had been accuſed and condemned by the Jews, was that he made himſelf like and equal to God. This was an inſufferable offence, to them who had heard God ſaying by the prophets, *Who is like unto me?* St. Paul did all that lay in his power, to draw the Jews to Chriſtianity; but inſtead of juſtifying the Chriſtians from the crime of equalling a creature with the Creator, at a time when this was ſo neceſſary both for the ſalvation and for the glory of God; he affirms, that Jeſus Chriſt *thought it not robbery to be equal with* God! Would he who rent his garments when they took him for Mercury a ſubaltern God of the Heathens, have dared to equal a mere creature with the moſt high God?

In the *Third* place, I conſider, that the other expreſſions of the apoſtles, are a ſure comment on this: and that as the apoſtles of Chriſt, not only attribute to him the name of God but attribute it with the very ſame idea which the prophets had affixed to it; as they give him the titles which could not poſſibly belong to him, if he were not equal with God: it cannot be doubted but

but St. Paul here uſes the term in its proper and literal ſenſe.

Obſerve four judgments which the Jews might reaſonably form hereon. They judged, *Firſt*, That Chriſt was a mere creature: *Secondly*, That we cannot without impiety ſay, a creature is equal with God: *Thirdly*, That the diſciples of Chriſt did ſay, Chriſt was equal with God, equalling a creature with the Creator: and, *fourthly* That they ought for ſo doing to be treated as blaſphemers. This laſt is but a juſt and natural concluſion from the three preceding. For how properly might they have ſaid to the apoſtles, "When God ſaith, *Who is like unto me?* He does not exclude a reſemblance of conformity and analogy; (for thus we are like him in many reſpects) but a reſemblance of equality. And it is this very reſemblance which you aſcribe to a creature, when you affirm, That Jeſus Chriſt *thought it not robbery to be equal with* God. For if you ſpoke this only of a reſemblance of analogy you ſay nothing: this may be aſcribed either to angels or men: and yet no angel or man, could or ought, to have expreſt himſelf in the manner. You muſt therefore aſcribe a reſemblance of equality to him, according to the truth and natural force of the expreſſion.

In fine; If Jeſus Chriſt was not equal with God why does the apoſtle ſay ſo? What neceſſity was there for ſpeaking thus? Was it neceſſary for the glory of God? No. On the contrary,

contrary, it dishonours God, by giving his glory to another, at least, if you take the words in the same sense, wherein they have been always hitherto taken. Was it necessary in order to do honour to Jesus Christ? But might not honour have been done to him, without setting him on an equal footing with the supreme God? Was it necessary, in order to shew the truth and accomplishment of the antient oracles? But those very oracles had pronounced, that there was but one God, and that there was none like him. Was it to edify men? But how could they be edified by seeing a creature equalled with the Most High? St. Peter and Paul were the disciples of Christ, his ministers, his ambassadors; and those who undoubtedly held the first rank in the church of Christ. Nevertheless were St. Peter or Paul to say, *I count it no robbery to be equal with Christ*, should not we, would not every serious Christian, look upon him as a blasphemer? Now God, the supreme God stands at an infinitely greater distance from Jesus Christ (if he is a creature) than Jesus Christ can stand from one of his apostles. If therefore it would be blasphemy for him, to say he was equal with Christ, what blasphemy must it be, to say Jesus Christ (if a creature) *thought it not robbery to be equal with God?*

CHAP.

CHAP. IV.

That Jeſus Chriſt required and received adoration.

TO ſhew ſtill more clearly, that the apoſtles made Chriſt equal with God, and that he equalled himſelf with the Moſt High, in the proper ſenſe of the word, over and above ſhewing that he aſſumed the names and titles which were ſacred to the ſupreme God, we ſhall now ſhew farther, that he laid claim to the ſame homage and adoration.

It is certain, that we are to worſhip God, and that we are to worſhip none but him. When men have pretended to this worſhip, they have thereby pretended alſo to be gods. And if they have not pretended to be gods, neither have they pretended to this worſhip.

Had we then hitherto doubted, whether Jeſus Chriſt would have men regard him as God, we could doubt of it no more when we ſee him permitting and requiring men to worſhip him. Not long after his birth, he was adored by the ſhepherds, and then by the wiſe-men. And the ſame goſpel which records this, records his being frequently adored, through the whole courſe of his life: and adds not only that men are permitted

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to do this, but likewiſe, that all *the angels of God* are commanded to *worſhip him.*

Now if Jeſus Chriſt is the ſupreme God, he has reaſon to claim adoration. But if he is not, we cannot pay it him, without a kind of ſacrilege. Certainly were all the reſt ſupportable, this could not be borne or excuſed in any wiſe: for a creature to make himſelf equal with the Moſt High, not by words only, but actions too.

It is pretended indeed, that there are two ſorts of worſhip: a ſubaltern or inferior kind, which may be paid to creatures, and a ſupreme, which can be paid to the ſupreme God only. But this avails nothing; for it is eaſy to ſee that Chriſt laid claim to the higheſt adoration: he would have men think of him as they think of the moſt high God, would be worſhipped as the Moſt High. But Jeſus Chriſt would have men think of him as they think of the moſt high God. For he deſcribes himſelf as equal with the Moſt High, he aſſumes to himſelf his attributes, his omnipotence, omniſcience, and the reſt. Therefore he would have men think of him as they think of the moſt High God. Again: he who ſpeaks of himſelf as the moſt high God, or who authorizes others ſo to ſpeak, deſigns to be acknowledged as ſuch, and to be adored as the Moſt High. But Jeſus Chriſt ſpeaks of himſelf thus, and authorizes others ſo to ſpeak. This appears from his taking the names of God. For otherwiſe what need had he to take them? It appears farther,

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from his aſcribing to himſelf the attributes and the works of God. *All things were made by him, and without him was not any thing made which was made. Laſtly*, He that would have us do for him what has never been done but for the moſt high God, would be worſhipped as the Moſt High. But Jeſus Chriſt would have us do for him what has never been done but for the Moſt High. We ought to give our hearts to God; to love him above all; and it is to God alone that we owe this. But we owe it to Jeſus Chriſt. We ought to love him above what we love moſt, even our own life. *If a man hate not his own life*, ſaith he, *for my ſake, he is not worthy of me.* We owe to God, not the ſacrifice of bullocks and lambs, but the ſacrifice of our blood and our life: a ſpiritual ſacrifice worthy of a religion and a covenant more perfect than that of the law. But Jeſus Chriſt requires us to pay him this; which was never done for any but God. It is therefore every way plain, that he would have us worſhip him as the moſt high God.

That inferior or ſubaltern kind of worſhip, of which ſome love to ſpeak, was not known either by our law-giver, or by the prophets, or by Chriſt himſelf, or his apoſtles.

Two conſiderations ſhew, that this ſubaltern worſhip was not known to the Law-giver. The firſt is, that he forbids in general all worſhip, but that of the ſupreme God. Now this he would not have done, if there had been a ſort of ſubal-

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tern worſhip, which was ſtill lawful; leſt he ſhould lay a ſnare for men, by ſo ambiguous an expreſſion, as would naturally intangle them in error. He would not have forbidden us in general, to worſhip any but God; but, to worſhip any other with ſupreme worſhip. The ſecond is, that the Law-giver manifeſtly deſigned, to ſtop the courſe of Heathen idolatry. Now the idolatry of the Heathens properly lay, in paying this ſubaltern worſhip to many gods: for they alſo generally (as well as the Jews) acknowledged one ſupreme Being.

I ſay in the ſecond place, that the prophets knew nothing of this ſubaltern worſhip. For they had no example of it before their eyes. They had never heard it ſpoken of. They never mentioned it themſelves. They ſcoff at thoſe ſubaltern gods, of the Heathens, as not being able to comprehend, how they could regard or worſhip as gods any other being than him who governs the world, and who created heaven and earth. But this they certainly could not have done, had they known that there was, or would be in the fulneſs of time, a ſubaltern and dependent God, who ought to be worſhipped, though he did not govern or make the world.

Thirdly, The apoſtles knew nothing of this diſtinction between the ſupreme and ſubaltern worſhip. They thought that all, even outward worſhip paid to a creature, was an injury to the Creator. When Cornelius fell down at St. Peter's

ter's feet, he did not take him for God. He knew him well to be but a man: this therefore could be but a subaltern worship. Yet as even this outward worship was an action consecrated by custom, to denote the honour paid to the supreme Being, St. Peter could not suffer that to be done to him, which ought to be done to God only. *Arise*, said he, *I also am a man:* giving us hereby two invincible proofs, that it is in no case lawful to worship any other than the supreme God. The first, that St. Peter opposes this action, for the glory of God: whence it appears, that the subaltern worship, as well as all other, paid to any but God, is contrary to his glory. The second, in as much as it appears from hence, that whoever is by nature a mere man, has no right to any worship at all, either supreme or subaltern.

In the fourth place, the angels know nothing of this subaltern worship. Otherwise the angel who spake to St. John, would not so earnestly have rejected that which the apostle was willing to pay him. St. John did not take him for God: for he had just been saying, *The Lord God of the holy prophets hath sent his angel to shew his servants the things which must be shortly.* The apostle adds, *After I had heard and seen these things, I cast myself down to worship at the feet of the angel who shewed me these things. But he said, See thou do it not. I am one of thy fellow servants, and of those who keep the words of the prophets. Worship God.*

God. St. John would have worſhipped him, becauſe he was an angel of God, not becauſe he thought he was God himſelf. But this angel, who made none of theſe diſtinctions, ſaid to him, *Worſhip God.* Shewing in the plaineſt manner, that worſhip of whatever ſort, muſt be paid to God alone.

CHAP. V.

That thoſe paſſages in the Old Teſtament which moſt inconteſtably contain the characters of the ſupreme God, are applied in the New to Jeſus Chriſt.

TO ſhew beyond all poſſibility of doubt, in what ſenſe the Jews underſtood thoſe expreſſions, wherein the diſciples of Jeſus Chriſt aſſerted the Godhead of their Maſter: it may be obſerved, that they made no difficulty of applying to him thoſe paſſages of the Old Teſtament, which contain the moſt eſſential characters of the ſupreme God. For how would they have dared to apply thoſe paſſages to Chriſt, if he was not the true and the ſupreme God? Had they been inſtructed only in the ſchool of nature, they might have learned not to apply to any creature thoſe things which had been ſpoken of the Creator alone, excluſive of all creatures.

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If then we regard them as brought up in the ſchool of the prophets, we can never ſuſpect them of ſuch madneſs. For can any thing equal the circumſpection of the prophets in this particular? They are continually apprehenſive of confounding the Creator with any creature. And this apprehenſion ſufficiently guards them from applying to the one, the moſt eſſential characters of the other.

Now certainly the deſcriptions which the apoſtles make of Chriſt, are not more ſacred than thoſe which the prophets make of the ſupreme God. As then one would not dare to apply to any other thoſe deſcriptions of Jeſus Chriſt: neither would one dare (were he not ſuch) to apply to Jeſus Chriſt theſe deſcriptions of the ſupreme God.

Should we not accuſe him of impiety who treated a man, ſuppoſe St. Peter, as *the only-begotten Son of God?* Who ſtiled him, *the Lamb of God, our Prophet, our King, our Prieſt for ever, after the order of Melchiſedec, the Prince of peace, the Father of eternity, Immanuel, God with us; the eternal Word, the Saviour of the world, the Alpha and Omega, the firſt and the laſt.*

Could we ſuffer a man to ſay of St. Peter, that he had *bought the church with his own blood?* That he had *made an atonement for our ſins*, that he had *borne them in his own body for us on the croſs?* That *Peter dwells in our hearts by faith*, and *that there*

there is no other name under heaven whereby we can be ſaved, neither is there ſalvation in any other? That he is made of God *unto us wiſdom, and righteouſneſs, and ſanctification, and redemption? That he was made ſin for us, that we might be made the righteouſneſs of* God *through him?*

Would you not regard him who ſpoke thus of St. Peter, as a moſt impious blaſphemer? Although he had told you withal, that St. Peter was leſs than Chriſt, this would not ſatisfy. You would have reaſon to ſay, that this very acknowledgement left him without excuſe: ſeeing hereby he flatly contradicted himſelf, and made his impiety more glaring.

It would not excuſe him to ſay, that he applied theſe characters to St. Peter, only by way of alluſion, or accommodation. You might juſtly anſwer, If it is an alluſion, it is an impious alluſion; if it is an accommodation, it is a profane accommodation: be it an application of whatever kind it will, it is an application full of blaſphemy.

But if you regard as blaſphemous an application of the chief characters of Jeſus Chriſt to ſo great an apoſtle as St. Peter, it muſt be a ſtill greater blaſphemy to apply it to Chriſt (if he is not the Moſt High) the chief characters of the ſupreme God.

On this ſuppoſition then it would be execrable impiety to ſay, That *the heavens are the work of his*

his hands: that he is *the ſearcher of the heart and reins:* that he is *the Lord, the everlaſting God, Jehovah, the God who cometh bringing ſalvation: the God who is between the cherubim; the God of our ſalvation: the Lord, who ſtretcheth out the heavens, who layeth the foundations of the earth, and formeth the ſpirit of man within him: the Lord, before whom every knee ſhall bow, and to whom every tongue ſhall give praiſe.* Now it cannot be denied, that the apoſtles aſcribe all this to Chriſt, while they affirm that it is Jeſus Chriſt who is deſcribed in theſe oracles: that it is he of whom the prophets have ſpoken in theſe magnificent deſcriptions.

* In truth, if there is a great diſproportion between Chriſt and St. Peter, there is a far greater diſproportion, if our adverſaries are right, between Chriſt and the ſupreme God: ſeeing the former, however great, is finite; whereas the latter is infinite. If then one cannot without blaſphemy apply to St. Peter the moſt eſſential characters of Chriſt, one cannot without infinitely greater blaſphemy apply to Chriſt the eſſential characters of God.

* This will appear ſtill more evident if we ſuppoſe further, that he who made thoſe applications to St. Peter, knew that it was already a point in debate, if St. Peter was not equal to Chriſt! And foreſaw, that this error would generally prevail, and that men for ſeveral ages, would confound St. Peter with Jeſus Chriſt, the Saviour

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and Redeemer of mankind. Such a man would in this caſe be guilty of aſtoniſhing impiety, to dare to make ſuch an application of the characters of Jeſus Chriſt, as he knew would be attended with ſo dangerous, ſo fatal a conſequence.

There is nothing eaſier than to apply this to the apoſtles. They could not be ignorant that the queſtion, If Jeſus Chriſt was equal with God, had been already ſtarted; yea, and that the Jews had perſecuted him under the colour of this pretended blaſphemy. They who foreſaw that in the laſt times falſe teachers would ariſe, and who characterized their doctrine, were not ignorant, that Chriſtians would fall into this error of confounding Chriſt with the moſt high God. How then could they who knew both theſe things, without manifeſt impiety, apply to Chriſt thoſe antient oracles, which expreſs the glory of the Moſt High? Thoſe in particular which expreſs the glory of God, excluſively of all his creatures?

* It follows that if Jeſus Chriſt was not the true God, of the ſame eſſence with the Father, the Sanhedrim performed an act of juſtice in putting him to death; and the Jews of that and the ſucceeding ages did right in adhereing to their ſentences. Nor can this blaſphemous abſurdity be avoided, but by maintaining that he is, as the ſcripture teaches, *one with the Father*, *equal with* the moſt high God: that he is himſelf God, *the true* God, *the great* God, *the Moſt High*, God *over all*, *the*

the Lord, the Lord of glory, our Lord and our God; the Lord, the God of Israel; the King of kings and Lord of lords. He that was, and is, and is to come.

THE ADVANTAGE OF THE MEMBERS of the CHURCH of ENGLAND, OVER THOSE Of the CHURCH of *Rome.*

I Lay this down as an undoubted truth, "The "more the doctrine of any church agrees "with the scripture, the more readily ought it to be received." And on the other hand, "The "more the doctrine of any church differs from "the scripture, the greater cause we have to doubt "of it."

2. Now it is a known principle of the church England, that nothing is to be received as an article of faith, which is not read in the holy ſcripture, or to be inferred therefrom, by juſt and plain conſequences. Hence it follows, that every Chriſtian has a right to know and read the ſcripture, that he may be ſure what he hears from his teachers agrees with the revealed word of God.

3. On the contrary, at the very beginning of the reformation, the church of Rome began to oppoſe this principle, that all articles of faith muſt be proveable from ſcripture, (till then received throughout the whole Chriſtian world) and to add, if not prefer, to holy ſcripture, tradition, or the doctrine of fathers and councils, with the decrees of popes. And ſoon after ſhe determined in the council of Trent. "† That the Old and "New Teſtament, and the traditions of the "church, ought to be received *pari pietatis affectu* "*ac reverentia* (with equal piety and reverence);" and that "it ſuffices for laymen, if they believe "and practiſe what the church believes and re-"quires, whether they underſtand the ground of "that doctrine and practice or not."

4. How plain is it, that this remedy was found out, becauſe they themſelves obſerved, that many doctrines, practices, and ceremonies of their church, not only could not be proved

† Sect. 4.

proved by ſcripture, but were flatly contradictory thereto?

As to the fathers and councils we cannot but obſerve, that in an hundred inſtances they contradict one another: conſequently, they can no more be a rule of faith to us, than the papal decrees, which are not grounded on ſcripture.

5. But the church of Rome does not ſtop here. She not only makes tradition of equal authority with the ſcripture, but alſo takes away the ſcripture from the people, and denies them the uſe of it.

For ſoon after her writers began to teach, yea and inſert in entire volumes,

"That the ſcripture is obſcure, and hard to "be underſtood;

"That it gives an handle to error and here-"ſies;

"That it is not a perfect or ſufficient rule of "life;

"That it ought to be underſtood no other-"wiſe than the *church*, (that is, the Pope) ex-"plains it;

"That conſequently the reading the ſcrip-"ture is of more hurt than uſe to the generality "of Chriſtians."

And, in fact, they not only publicly ſpoke againſt the reading the holy ſcriptures, but in moſt countries abſolutely forbad the laity to read them, yea and the clergy too, till they were ordered to preach.

And if any did read it without a particular licenſe, they condemned and puniſhed it as a great crime.

6. Thus the caſe ſtands to this day: yea, the late controverſies in France, make it undeniably plain, that the church of Rome does now labour more earneſtly than ever, to take away the uſe the ſcriptures, even from thoſe who have hitherto enjoyed them.

Seeing therefore the church of England contends *for* the word of God, and the church of Rome *againſt* it, it is eaſy to diſcern on which ſide the advantage lies, with regard to the grand principle of Chriſtianity.

7. But that it may more clearly appear, how widely the church of Rome differs from the holy ſcriptures, we have ſet down a few inſtances, wherein they flatly contradict the written word of God.

Thus the church of Rome, after acknowledging that the apoſtle terms *concupiſcence* ſin; yet ſcruples not to add immediately, "The Catho-"lic church never underſtood, that this is truly "and properly ſin: and if any think the contra-"ry, let him be accurſed."†

Thus, although Chriſt himſelf ſays to all his diſciples, *Without me ye can do nothing*; yet the church of Rome condemns this very propoſition, as falſe and heretical, "The grace of *Jeſus Chriſt*, "the effectual principle of all good, is neceſſary "to

† Conc. Trid. Seſſ. 5.

" to every good work. Not only nothing good " is done without it, but nothing can be done."‡

8. In like manner, the church of Rome does not ſcruple to impoſe upon the conſciences of men, in the doctrine of the maſs, various traditions, that have no authority from holy writ: and alſo takes away the cup in the Lord's ſupper from the laity, contrary to the plain inſtitution of Chriſt, as well as to the acknowledged cuſtom of the primitive church, Whence it manifeſtly appears, that it is not the deſign of the Roman church to conform itſelf to the rule of the written word.

9. Again, the church of Rome pronounces all thoſe accurſed, ‡ who ſay,

" That baptiſm, confirmation, the Lord's ſup- " per, penance, extreme unction, orders, and " matrimony, are not ſacraments inſtituted by " Chriſt himſelf: or,

" That there are more or fewer ſacraments " than *ſeven*: or,

" That any of theſe is not truly and properly " a ſacrament: or,

" That they do not confer grace barely by the " work done."

Now whereas theſe poſitions cannot be proved by ſcripture, and yet are enjoined to be believed under pain of an *Anathema*, it is hence alſo plain, that the church of Rome does purpoſely teach, and alſo maintain by open force, things which

‡ In the bull Unigenitus. || Con. Trid. Seſſ. 7.

partly are not founded on holy writ, partly are contrary thereto.

10. As to the ſacraments in particular, it is eaſy to ſhew, that they require in each of them ſuch doctrines and cuſtoms to be received, as are wholly unſupported by, if not alſo contrary to, the word of God.

For example. They teach, that

In baptiſm, "† The right intention of the miniſter is ſo indiſpenſably neceſſary, that if it "be wanting, the baptized receives no benefit: "that

"‡ Confirmation was a true and proper ſacrament from the beginning: that

"‖ In the Lord's ſupper the bread and wine are "converted into the natural body and blood of "Chriſt:

"That every particle of what is conſecrated is "no longer bread, but the entire body of Chriſt:

"That it ought to be worſhipped and adored: "and

"That the laity ought not to receive the cup."

§ In penance, "That a full confeſſion of all our "ſins to the prieſt is abſolutely neceſſary, or they "cannot be pardoned:

"That the penances impoſed (ſuch as pilgrimages, whipping themſelves, and the like) do "meritoriouſly co-operate toward the forgive-"neſs of ſins:

"That this forgiveneſs is obtained, not through "the

† ibid. ‡ ibid. ‖ Seſſ. 13 and 22. § Seſſ. 14.

" the merits of Chriſt alone, but alſo through
" the merits and interceſſion of the Virgin Mary
" and other ſaints: that

" § Extreme unction is a true and proper ſa-
" crament inſtituted by Chriſt:

" That the oil bleſſed by the biſhop, eaſes the
" ſoul of the ſick, and preſerves him from the
" temptations of the devil: that

" ‡ Ordination is a true and proper ſacrament,
" inſtituted by Chriſt:

" That an indeliable character is given there-
by:

" That there were from the beginning thoſe
" ſeven orders in the church, prieſts, deacon,
" ſub-deacon, acolyth, exorciſt, reader, and
" door-keeper:

" That the proper buſineſs of a prieſt is, to
" conſecrate and offer the body and blood of
" Chriſt, and to remit or retain ſins in the chair
" of confeſſion: that

" Marriage is a true and proper ſacrament,
" inſtituted by Chriſt:

" That nevertheleſs marriage may be diſſolv-
" ed by either party's entering into a convent,
" even againſt the conſent of the other:

" That it is unlawful for any of the clergy to
" marry."

11. Now ſeeing all theſe doctrines are unſup-ported by, if not alſo contrary to the word of God, which yet the church of Rome requires to

§ Ibid. ‡ Seſſ. 23.

be received as true, and pronounces all accurſed who do not receive them, we cannot but conclude, that the church of England enjoys an unſpeakable advantage over the church of Rome, with reſpect to her doctrines, which are wholly agreeable to, and founded on, the written word of God.

12. The advantage of the church of England, over the church of Rome, is equally great with regard to public worſhip.

For it is manifeſt, that the public worſhip of the Roman church is wholly degenerated from the nature of Chriſt's kingdom and the ſimplicity of the firſt Chriſtians:

That at preſent it conſiſts in magnificent buildings, altars, images, ornaments, and habits; in ſplendid ceremonies; in proceſſions and pilgrimages and prayers in an unknown tongue; and in reciting the creed, the Lord's prayer, and the *Ave Maria*, over and over according to the number of their beads;

That they are not inſtructed to worſhip God in ſpirit and in truth as their loving and moſt beloved Father; and to praiſe him, and comfort one another, with pſalms, and hymns, and ſpiritual ſongs:

That their ſouls are not edified by ſermons and catechiſing out of the word God, the ſcripture being cited very ſparingly in their ſermons, and generally in a ſtrained and allegorical ſenſe;

That they are not permitted to ſearch the ſcriptures

tures at home, and seek food for their souls therein;

That the common people are by this means purposely kept in the grossest ignorance and superstition.

13. It is manifest also, that they are held in doubt as to the salvation both of the living and the dead, by the doctrine of purgatory.

That hereby the minds of those who want to be assured of the state of their souls, are disquieted and disturbed:

That pardon of sins, release from punishment due thereto, and redemption from purgatory by masses and indulgences, either for the living or dead, are daily sold for money.

14. It is no less manifest, that their trust in Christ alone, the one mediator between God and man, is hindred so much the more, the more the people are referred to the merits and intercession of the blessed Virgin, and other saints:

The more they are taught to adore their images and relics; to make vows to them, and to implore their help in any trouble:

Yea, and to place therein a very considerable part of their worship and devotion;

As well as in a bare outward observance of saints-days, and other festivals of the church, and in the abstaining from some particular kinds of meat, on what they call fast-days.

15. All these practices, wholly unsupported by scripture, the church of Rome retains to this

day; at the same time that she rejects and pronounces accursed all, whether practices or doctrines, that make against her, be they ever so plainly contained in, and grounded on, the word of God.

Our reformers seeing this, judged it needful to enquire whether it could be proved by holy writ,

That the bishop of Rome is the successor of St. Peter;

That he is Christ's vicar upon earth, and the visible head of the church:

That he has a right of interpreting the word of God according to his own pleasure;

To introduce and prohibit doctrines, besides and against the written word;

To license things which the scripture forbid:

To exercise a spiritual, and, in many cases, a secular power, over all Christians, kings and emperors not excepted:

To anathematize all that oppose his will, depose princes, and absolve subjects from their allegiance:

To pronounce heretics; to curse, kill, torture, and burn alive, all who do not submit to him in every point.

16. Some of the reasons they had to doubt of these things, were those which follow:

That neither St. Peter, nor any of the antient bishops, had the same doctrine or manner of governing the church, which the bishop of Rome

now

now has, as is clear both from the epiſtles of St. Peter, from the *acts of the apoſtles*, and the antient eccleſiaſtical hiſtory:

That Chriſt alone *is made of God head over all things to the church*, Eph. i. 21. iv. 15. Col. i. 18. Who is *with me always, even to the end of the world:*

That the kingdom of Chriſt, being not of this world, bears no reſemblance to the hierarchy and monarchy of the papal kingdom:

That the poſſeſſing the ſee of Rome no more proves the pope to be the ſucceſſor of St. Peter, than the poſſeſſing the city of Conſtantinople proves the *Great Turk*, to be the ſucceſſor of *Conſtantine the Great.*

That if the pope were the vicar of Chriſt, (which is not yet proved) ſtill he would have no authority to change or abrogate the laws of his Lord and King; much leſs to make laws juſt contrary to them, or to exempt any from obeying the laws of Chriſt:

That attempts of this kind denote an adverſary, rather than a faithful and upright vicar of Chriſt.

17. They doubt of theſe things the more, becauſe the primitive church knew of no ſuch thing as an univerſal head:

Becauſe no biſhop was acknowledged as ſuch, at the time of the council of *Nice:*

Becauſe *Gregory the Great* declared, "He "ſhould account any man to be antichriſt, who "called himſelf by ſuch a title:"

Becauſe it is apparent, that *Boniface* III. the next pope but one to him, about the year 606, was the firſt to whom the title of univerſal biſhop was given, as a reward for his abſolving the tyrant *Phocas*, after he had murdered his maſter, the emperor *Mauritius*, with his empreſs, and eight children:

Becauſe the ſucceeding popes acquired one part of their power after another, by various methods, either of fraud or force:

Becauſe many of them have been notoriouſly wicked men, and encouragers of all manner of wickedneſs: notwithſtanding all which, men are required to believe that they are all enlightened by the Holy Ghoſt, in ſo extraordinary a manner, as to be rendered infallible; although one pope is continually contradicting another, and reverſing the decrees which his predeceſſors had moſt ſolemnly eſtabliſhed.

18. When the Romaniſts are deſired to prove by ſcripture, that the pope is the head of the church, they urge, that Chriſt ſaid to St. Peter, 1. *I will give unto thee the keys of the kingdom of heaven.* 2. *Feed my lambs: feed my ſheep.*— Therefore—

We anſwer, Theſe texts by no means prove that Chriſt made St. Peter himſelf his vicar; much leſs that he gave that dominion to the pope, which he now uſurps over the conſciences of men.

And hence we are the more clearly convinced,

That

That the papal power is not of divine original;

And that we have great cauſe to bleſs God, whom the pope has excluded from his communion, and thereby reſtored to that unſhaken liberty of conſcience, wherein by the grace of God, we ſhall always ſtand.

* 29. In this liberty every member of our church, if he gives himſelf up to the guidance of God's holy Spirit, may learn the foundation of his faith from the written word of God;

May read and meditate therein day and night;

May devoutly pray in the ſpirit of adoption, like the holy men of antient times;

May comfort and quicken himſelf and others, with pſalms, and hymns, and ſpiritual ſongs;

May enjoy all the ordinances of Chriſt, according to his own inſtitution;

May be aſſured of the remiſſion of his ſins, and of his juſtification through faith in Chriſt, the Spirit of God witneſſing with his ſpirit, that he is a child of God;

May ſtudy to have a conſcience void of offence, both toward God and toward man;

May freely enjoy every bleſſing which God hath beſtowed upon our church; and

May make advantage of whatever good the providence of God has ſtill preſerved in the church of Rome:

He may chearfully look for a happy death, and a bleſſed eternity:

And

And at length, by resting on Christ alone, and patiently partaking of his sufferings, he may, with certain hope of a resurrection to eternal life, without any fear either of purgatory or hell, resign his spirit into the hand of God, and so be ever with the Lord.

A N

E X T R A C T

OF A

LETTER to the Reverend Mr. L A W;

Occasioned by some of his late writings.

Reverend Sir,

IN matters of religion, I regard no writings but the inspired. Tauler, Behmen, and a whole army of mystic authors, are with me nothing to St. Paul. In every point I appeal *to the law*

law and the teſtimony, and value no authority but this.

At a time when I was in great danger of not valuing this authority enough, you made that important obſervation, "I ſee where your miſtake lies. You would have a philoſophical religion; but there can be no ſuch thing. Religion is the moſt plain, ſimple thing in the world. It is only, *We love him, becauſe he firſt loved us*. So far as you add philoſophy to religion, juſt ſo far you ſpoil it." This remark I have never forgotten ſince. And I truſt in God I never ſhall.

But have not you? Permit me, Sir, to ſpeak plainly. Have you ever thought of it ſince? Is there a writer in England who ſo continually blends philoſophy with religion? Even in tracts on *The Spirit of Prayer*, and *The Spirit of Love*, wherein from the titles of them, one would expect to find no more of philoſophy, than in the epiſtles of St. John. Concerning which, give me leave to obſerve in general, 1. That the whole of it is utterly *ſuperfluous*: a man may be full both of prayer and love, and not know a word of this hypotheſis: 2. The whole of this hypotheſis is *unproved*; it is all precarious, all uncertain. 3. The whole hypotheſis has a *dangerous* tendency. It naturally leads men off from plain practical religion, and fills them with the *knowledge* that *puffeth up*, inſtead of the *love that edifieth*. And, 4. It is often flatly *contradictory to ſcripture, to reaſon, and to itſelf*.

But

But over and above this superfluous, uncertain, dangerous, irrational, and unscriptural philosophy, have not you lately grieved many who are not strangers to the spirit of prayer or love, by advancing tenets in religion, some of which they think are unsupported by scripture, some even repugnant to it? Allow me, Sir, first to touch upon your philosophy, and then to speak freely concerning these.

I. As to your philosophy, the main of your theory respects, 1. Things antecedent to the creation; 2. The creation itself; 3. Adam in paradise; 4. The fall of man.

I do not undertake formally to refute what you have asserted in any of these heads. I dare not: I cannot answer either to God or man such an employment of my time. I shall only give a sketch of this strange system, and ask a few obvious questions.

And 1. Of these antecedent to the creation.

† "All that can be conceived is God, or *nature* or *creation*."‡

Is *nature* created, or not created? It must be one or the other; for there is no medium. If not created, is it not God? If created, is it not a creature? How then can these be three, God, *nature*, and *creature?* Since nature must coincide either with God or creature.

"Nature

† Mr. Law's words are inclosed all along in comma's.

‡ Spirit of Prayer, Second Part, p. 33.

" Nature is in itſelf a *hungry, wrathful fire*,§ of life."

" Nature is and can be only a *deſire*. Deſire is the very *being* of *nature*."‖

" ¶ Nature is only a *deſire*, becauſe it is for the ſake of *ſomething elſe*. *Nature* is only a *torment*; becauſe *it cannot help* itſelf to that which it wants."

" Nature is the outward manifeſtation of the inviſible glories of God."†

Is not the laſt of theſe definitions contradictory to all that precede?

If *deſire* is the very *being* of *nature*; if it is a *torment*, an *hungry wrathful fire*: how is it " the outward manifeſtation of the inviſible glories of God?"

" Nature as well as God is antecedent to all creatures."‡

" There is an *eternal nature*, as univerſal and as *unlimited* as God."§§

Is then nature God? Or are there two *eternal, univerſal, infinite* beings?

" Nothing is *before eternal* nature but God."‖‖

" Nothing but?" Is any thing before that which is *eternal*?

But how is this grand account of nature conſiſtent with what you ſay elſewhere?

' Nature, and *darkneſs* and *ſelf*, are but three

§ Sp. of Pr. P. II. p. 34. ‖ Sp. of Love, P. I. p. 20.
¶ P. 34. † Part II. p. 62. ‡ P. 59.
§§ P. 64. ‖‖ Ibid.

three different expreſſions for one and the ſame thing."¶

"Nature has *all evil* and *no evil* in it." Yea,†

"Nature, *ſelf*, or *darkneſs* has not only no evil in it, but is the only ground of all good."‡

O rare *darkneſs!*

"Nature has ſeven *chief properties*, and can have neither more nor leſs, becauſe it is a birth from the deity in nature." (Is *nature* a birth from the deity in *nature?* Is this ſenſe? If it be, what kind of proof is it? Is it not *ignotum per æque ignotum?)* "For God is tri-une and nature is tri-une." ("Nature is tri-une." Is not this flat begging the queſtion?) "And hence ariſe properties, three and three." (Nay, why not nine and nine?) "And that which brings theſe three and three into union is another property."§ Why ſo? Why may it not be two, or five, or nine? Is it not rather the will and power of God?

"The three firſt properties of nature are the *whole* eſſence of that *deſire*, which is, and is called nature."‖ How? Are the *properties* of a thing the ſame as the *eſſence* of it? What confuſion is this? But if they were, can a *part* of its properties be the *whole eſſence* of it?

"The three firſt properties of nature are *attraction*, *reſiſtence*, and *whirling*. In theſe three properties of the deſire, you ſee the reaſon of the three

¶ P. 181 † P. 192. ‡ Ibid. § Sp. of Love, Part. II. p. 64. ‖ P. 69.

three great laws of matter and motion, and need not be told, that Sir Isaac plowed with Jacob Behmen's heifer."¶ Just as much as Milton plowed with Francis Quarles's heifer.

How does it appear, that these are any of the properties of *nature?* If you mean by *nature* any thing distinct from *matter?* And how are they the properties of *desire?* What a jumbling of dissonant notions is here?

"The fourth property (you affirm, not prove) is called *fire:* the fifth, *the form of light and love.*" (What do you mean by the *form of love?* Are *light* and *love* one and the same thing?) "The sixth, *sound* or *understanding.*" (Are then sound and understanding the same thing?) "The seventh, a *life of triumphing joy.*"† Is then a life of triumphing joy, "*that which brings* the three and three properties into union?" If so, how can it be "the result of that union?" Do these things hang together?

To conclude this head. You say, "*attraction* is an incessant working of three contrary properties, *drawing, resisting,* and *whirling!*"‡ That is in plain terms, (a discovery worthy of Jacob Behmen, and yet not borrowed by Sir Isaac!) "*Drawing* is incessant *drawing, resistence,* and *whirling.*"

II. Of the creation:

You put these words, with many more equally

¶ P. 37. † P. 58. ‡ P. 200.

equally important, into the mouth of God himself!

"Angels firſt inhabited the region which is now taken up by the ſun and the planets that move round him. It was then all a *a glaſſy ſea*, in which perpetual ſcenes of light and glory were ever riſing and changing in obedience to their call. Hence they fancied they had infinite power, and reſolved to abjure all ſubmiſſion to God. In that moment they were *whirled* down into their own *dark, fiery, working* powers. And in that moment the glaſſy ſea, by the wrathful workings of theſe ſpirits, was broke in pieces, and became a chaos of *fire* and *wrath*, *thickneſs* and *darkneſs*."†

I would enquire upon this,

1. Is it well for a man to take ſuch liberty with the moſt high God?

2. Is not this being immeaſurably *wiſe above that which is written?* Wiſer than all the prophets and all the apoſtles put together.

3. How can any thing of this be proved? Why thus: "*darkneſs was upon the face of the deep.* What can this mean, but that the fall of angels brought *deſolation into the very place of this world?*"‡ What a proof!

Secondly, "The ſcripture ſhews, that the Spirit of God entering into *this darkneſs*," that is, into

† Sp. of Prayer, Part I. p. 14, &c.

‡ Part II. p. 49.

into the very place where Satan reigned before, " brought forth a new world."†

Where does it ſhew, that *this darkneſs* was the place where Satan reigned? I cannot find it in *my* bible.

Thirdly, " How could the devil be called *The Prince of this world*, if it was not once his own kingdom?" ibid.

May he not be ſo called, becauſe he *now* reigns therein? Is he not *now the ruler of the darkneſs* or wickedneſs *of this world?*

Fourthly, " Had it not been their own kingdom, the devils could have no power here. *This may paſs for a demonſtration*, That this is the very place in which the angels fell."‡

I doubt, it *will not paſs*. Cannot God permit *Satan* to exert his power, wherever it pleaſeth him?

Hitherto then we have not a grain of ſound proof. Yet you pronounce with all preremptorineſs,

" The grounds of true religion cannot be truly known but by going ſo far back as *this* fall of angels."‖

Cannot? Poſitively, cannot? How few men in *England*, in *Europe*, can or do go back ſo far? And are there none but theſe, no not one, who *knows the grounds of true religion?*

" It was their revolt which brought *wrath* and *fire* and *thickneſs* and *darkneſs* into nature." §

If

† P. 50. ‡ p. 51. ‖ p. 37, 38. § ibid.

If it was ſin that brought fire into the world, (which is hard to prove) did it bring *darkneſs?* And *thickneſs* too? But if it did what harm is there in either? Is not *thickneſs* as good in its place as thinneſs? And as to *darkneſs* you ſay yourſelf, "It has not only *no evil* in it, but is the only ground of all poſſible good."

Touching creation in general you aver,

"A creation *out of nothing* is no better ſenſe than a creation *into nothing*." p. 60.

"A creation *into nothing*" is a contradiction in terms. Can you ſay a creation *out of nothing* is ſo? It is indeed tautology: ſince the ſingle term *creation* is equivalent with *production out of nothing*.

"That all things were created out of nothing, has not the leaſt tittle of ſcripture to ſupport it."†

Is it not ſupported (as all the Chriſtian church has thought hitherto) by the very firſt verſe of *Geneſis?*

"Nay, it is a fiction big with the groſſeſt abſurdities. It is full of horrid conſequences. It ſeparates every thing from God. It leaves no relation between God and the creature. For (mark the proof!) "if it is created out of *nothing*, it cannot have *ſomething* of God in it."‡

The conſequence is not clear. Till this is made good, can any of thoſe propoſitions be allowed?

"Nature is the firſt birth of God." Did God *create*

† P. 55. ‡ p. 58.

create it or not? If not, how came it *out of* him? If he did, did he create it out of something, or nothing?

"St. Paul says, All things are of, or out of God." And what does this prove, but that God is the cause of all things?

"The *materiality* of the angelic kingdom was *spiritual*."‡ What is *spiritual materiality?* Is it not much the same with *immaterial materiality?*

"This spiritual materiality brought forth the heavenly *flesh and blood* of angels."‖ That angels have bodies you affirm elsewhere. But are you sure, they have *flesh and blood?* Are not the angels spirits? And surely *a spirit hath not flesh and blood.*

"The whole *glassy sea* was a mirror of beauteous forms, colours, and sounds perpetually springing up, having also fruits and vegetables, but not gross, as the fruits of the world. This was continually bringing forth new *figures of life*; not animals, but *ideal forms* of the *endless divisibility of life*."§

This likewise is put into the mouth of God. But is nonsense from the Most High?

What less is "a mirror of *beauteous sounds?*" And what are *figures of life?* Are they alive or dead? Or between both? As a man may be between sleeping and waking? What are "*ideal forms* of endless divisibility of life?" Are they the same with those *forms* of stones, one of which

‡ Spirit of prayer P. II. p. 27. ‖ p. 57. § P. I. p. 18, 19.

which *Maraton* took up (while he was ſeeking *Yaratilda,)* to throw at the *form* of a lion ?‡

The *glaſſy ſea* being become thick and dark, the ſpirit converted its fire and wrath into ſun and ſtars, its droſs and darkneſs into earth, its mobility into air, its moiſture into water."†

Was *wrath* converted into *ſun* or *ſtars ?* Or a little of it beſtowed on both ? How was *darkneſs* turned into *earth ?* Or *mobility* into *air ?* Has not fire more *mobility* than this ? Did there need omnipotence, to convert *fire* into *fire ? Into* the Sun ? Or *moiſture* into *water ?*

" Darkneſs was abſolutely unknown to the angels 'till they fell. Hence it appears, that darkneſs is the ground of the materiality of nature." ‡ Appears ? To whom ? Nothing appears to me, but the proving *ignotum per ignotius.*

" All *life* is a *deſire.*" ‖ Every *deſire,* as *ſuch,* is and muſt be made up of contrariety."§ " God's bringing a ſenſible creature into exiſtence, is the bringing the *power* of *deſire* into a *creaturely ſtate.*" Does not all this require a little more proof ? And not a little illuſtration ?

" Hard and *ſoft, thick* and *thin* could have no exiſtence, till nature loſt its firſt purity. And this is the one true origin of all the materiality of this world. Elſe nothing thick or hard could ever have been."¶ Does not this call for much

‡ See the Spectator. † P. II. p. 29. ‡ p. 33. ‖ Sp. of Love, P. II. p. 198. § ibid. ¶ P. I. p. 21.

much proof? Since moſt people believe, God created *matter*, merely becauſe *ſo it ſeemed good in his ſight*.

But you add a kind of proof. "How comes a *flint* to be ſo *hard* and *dark?* It is becauſe the *meekneſs* and *fluidity* of the light, air, and water are not in it."† The *meekneſs* of light, and air, and water! What is that? Is air or water capable of virtue?

"The firſt property of nature is a *conſtraining*, *attracting*, and *coagulating* power."‡ I wait the proof of this.

"God brought groſs matter out of the ſinful properties of nature, that thereby the fallen angels might loſe *all* their *power over them*."‖ And have they loſt *all power over them?* Is Satan no longer *prince of the power of the air?*

"As all *matter* is owing to the firſt property of nature, which is an *aſtringing*, *compreſſing deſire*"§—Stop here, Sir. I totally deny, that any unintelligent being is capable of any *deſire* at all. And yet this groſs, capital miſtake runs through your whole theory.

"The fourth property is *fire*"¶—Where is the proof?—"which changes the properties of nature into an heavenly ſtate."†† Proof again. "The conjunction of God and nature brings forth *fire*." This needs the moſt proof of all.

"Every right kindled *fire* muſt give forth *light*." Why? "Becauſe the eternal *fire* is the

 effect

† ibid. ‡ p. 24. ‖ p. 27. § p. 28. ¶ 49. †† p. 48.

effect of supernatural *light*." Nay then *light* should rather give forth *fire*.

" The *fire* of the *soul* and that of the *body* has but *one nature*."‡ Can either Behmen or Spinosa prove this ?

III. Of Adam in paradise.

" Paradise is an heavenly *birth of life*."‖ How does this definition explain the thing defined ?

" Adam had at first both an heavenly and an earthly body. Into the latter was the *spirit* of this world breathed, and in this spirit and body did the heavenly spirit and body of Adam dwell."§ So he had originally two bodies and two souls ! This will need abundance of proof. " The spirit and body of this world was the *medium*, through which he was to have commerce with this world." The proof. " But it was no more alive in him, than *Satan* and the serpent were alive in him *at his first creation*. Good and evil were then only his outward body and in the outward world." What was there evil in the world, and even in Adam, together with Satan and the serpent, *at his first creation ?* " But they were kept unactive by the power of the heavenly man within him :" did this case cover the earthly man ? Or the earthly case the heavenly ?

But " he had power to chuse, whether he would use his outward body only as a means of opening the outward world to him"—So it was not

‡ p. 52. ‖ Sp. of Prayer, P. I. p. 6. § p. 7.

not quite *unactive* neither: " or of opening the beſtial life in himſelf.¶ Till this was opened in him, nothing in this outward world, no more than his own outward body" (So now it is *unactive* again,) " could act upon him, make any impreſſions upon him, or ariſe any ſenſations in him; neither had he any feeling of good or evil from it." All this being entirely new, we muſt beg clear and full proof of it.

" God ſaid to man at his creation, rule thou over this *imperfect*, *periſhing* world, without partaking of its *impure* nature." † Was not the world then at firſt *perfect* in its kind? Was it *impure* then? Or would it have *periſhed* if man had not ſinned? And are we ſure that God ſpake thus?

" The end God propoſed in the creation, was the *reſtoring* all things to their glorious ſtate." ‡ In the creation? Was not this rather the end which he propoſed in the redemption?

" Adam was created to keep what is called the *curſe*, *covered* and *overcome* by paradiſe. And as *paradiſe concealed* and *overcame* all the *evil* in the elements, ſo *Adam*'s heavenly man *concealed* from him all the *evil* of the earthly nature that was under it."‖ Can we believe that there was any *evil* in man from the creation, if we believe the bible?

" Our own good ſpirit is the very Spirit of God: and yet not God, but the Spirit of God

¶ p. 9. † p. 21. ‡ Sp. of Prayer, P. II. p. 61. ‖ p. 62.

kindled into a creaturely form." Is there any meaning in these words? And how are they consistent with those that follow? "This spirit is so related to God, as my *breath* is to the *air*."‡ Nay, if so, your spirit *is* God. For your breath *is air*.

"That *Adam* had at first the nature of an angel is plain from hence, that he was *both male and female* in one person. Now this (the being both male and female) is the very *perfection* of the angelic nature."‖ Naturalists say, that *snails* have this *perfection*. But who can prove, that *angels* have?

You attempt to prove it thus. "*In the resurrection they neither marry, nor are given in marriage, but are as the angels.* Here we are told, 1. That the being male and female in one person, is the very nature of angels. 2. That man shall be so too at the resurrection. Therefore he was so at first."§

Indeed, we are not told here, that angels are hermaphrodites. No, nor any thing like it. The whole passage is, *They who are accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels*; (Luke xx. 35, 36.) namely, (not in being male and female, but) in this, that they *cannot die any more*. This is the indisputable

‡ p. 195. ‖ p. 65. § p. 66.

indiſputable meaning of the words. So this whole proof vaniſhes into air.

You have one more thought, full as new as this. " All earthly *beaſts* are but *creaturely eruptions* of the diſorder that is broken out from the fallen ſpiritual world. So earthly ſerpents are but tranſitory out-births of covetouſneſs, envy, pride, and wrath."†

How ſhall we reconcile this with the Moſaic account? *And* God *ſaid, Let the earth bring forth cattle, and creeping thing and beaſt. And* God *made the beaſt of the earth; and* God *ſaw that it was good,* Gen. i. 24, 25. Does any thing here intimate, that *beaſts* or *ſerpents* literally *crept out* of the womb of *ſin?* And what have *ſerpents* in particular, to do with *covetouſneſs?* Or indeed with *envy*, unleſs in poetic fables?

IV. Of the fall of man.

" Adam had loſt much of his perfection, before Eve was taken out of him. *It is not good*, ſaid God, that *man ſhould be alone.* This ſhews that Adam had now made *that* not to be good, which God ſaw to be good when he created him."‡ Nay, does it ſhew either more or leſs than this, that it was not conducive to the wiſe ends God had in view, for man to remain ſingle?

" God then divided the human nature, into a a male and female creature. Otherwiſe man would have brought forth his own likeneſs out of

 himſelf,

† Sp. of Love, P. II. p. 207. ‡ Sp. of Pr. p. 74.

himſelf, in the ſame manner as he had a birth from God. But Adam let in an adulterous love of the world: by this his virginity was loſt, and he had no longer a power of bringing forth a birth from himſelf."† We have no ſhadow of proof for all this.

"This ſtate of inability is called, his *falling into a deep ſleep.*"‡ How does this agree with *The* Lord God *cauſed a deep ſleep to fall upon* Adam? *Gen.* ii. 21.

"God took his Eve out of him, as a leſſer evil, to avoid a greater. For it was *a leſs folly*, to love the female part of himſelf, than to love things lower than himſelf."‖

Who can extract this out of the words of Moſes? Who can reconcile it with the words of our Lord? *He who made them at the beginning* (not a word of any previous fall) *made them male and female. And ſaid, For this cauſe ſhall a man leave father and mother, and cleave unto his wife*, Matt. xix. 4, 5. Is here any intimation, for a man to love his wife, is only *leſs folly* than to love the world? *A man ought ſo to love his wife, even as* Chriſt *the church.* Is there any *folly* in the love of Chriſt to the church?

"Marriage came in by Adam's *falling from* his firſt *perfection.*"§ Does this account do honour to that inſtitution? Any more than that memorable ſaying of an eminent myſtic, "Marriage is but licenſed whoredom."

"Had

† p. 75. ‡ p. 76. ‖ p. 77. § p. 78.

" Had Adam ſtood, no Eve would have been taken out of him. But from Eve God raiſed that angelic man, whom Adam ſhould have brought forth without Eve, who is called *The ſecond* Adam, as being both male and female."§ Many things here want proof. How does it appear 1. That Eve would not have been, had Adam ſtood? 2. That had he ſtood, he would have brought forth the *ſecond* Adam without Eve? 3. That Chriſt was both male and female? And 4. That he was on *this* account called *The ſecond* Adam?

" The *ſecond* Adam is now to do *that* which the firſt ſhould have done."‖ Is he to do no more than *that?* No more than a *mere creature ſhould have done?* Then what need is there of his being any more than a creature? What need of his being God?

" Our having from him a new *heavenly fleſh* and blood, raiſed in us *by his ſpiritual power*, is the ſtrongeſt proof, that we ſhould have been born of Adam by *the ſame ſpiritual power.*"†

Had Adam then the very *ſame ſpiritual power*, which Chriſt had? And would he if he had ſtood, have tranſmitted to us the very *ſame benefit?* Surely none that believes the Chriſtian revelation will aver this in cool blood!

" From Adam's deſire turned toward the world, the earth got a *power* of giving forth an *evil* tree. It was his *will* which opened a paſſage for the *evil*

§ P. 79. ‖ P. 84. † P. 85.

hid in the earth," (I know not how it came there before Adam fell) " to bring forth a tree in its own likeneſs. No ſooner was it brought forth, than God aſſured him that death was hid in it: a plain proof that this tree *was not from* God, but from a power in the earth, which could not ſhew itſelf, till Adam deſired to taſte ſomething which was not paradiſiacal."‡

This is *the marvellous* in the higheſt degree, and affords many queſtions not very eaſy to be anſwered. But waving all theſe, can any thing be more flatly contradicting to the Moſaic account? We read there, *The Lord God formed man*, Gen. ii. 7. *And the Lord planted a garden*, ver. 8. *And out of the ground made the Lord God every tree to grow that is pleaſant to the ſight and good for food; the tree of life, and the tree of knowledge of good and evil*, ver. 9. Is it not here plainly taught, that *this tree was from God?* That not the deſire of Adam, but *the Lord God made* this *tree to grow*, as well as *the tree of life?* And when was it that God gave him that ſolemn warning, *In the day that thou eateſt thereof thou ſhalt ſurely die?* ver. 17. Not *as ſoon as* that tree was *brought forth*; but when Adam was *put into the garden.*

" At firſt all the natural properties of man's *creaturely life* were hid in God, juſt as the natural qualities of darkneſs are hid, till glorified by the light."† Nay, were they not ſufficiently hid by the

‡ P. 96. † Sp. of Love, P. II. p. 181.

the heavenly man? Need they be hid over and over?

"But when man fell, all theſe properties broke forth, juſt as the darkneſs, when it has loſt the light, muſt ſhew forth its own coldneſs, horror and other uncomfortable qualities." *Exemplum placet!* But are either coldneſs or horror, *natural* qualities of darkneſs? If ſo, they muſt be inſeparable from it. But who will affirm this?

"Darkneſs, though contrary to light, is yet abſolutely neceſſary to it. Without this no manifeſtation or viſibility of light could poſſibly be." This is abſolutely new and ſurprizing. But how is it to be proved?

Thus: "God *dwelleth in the light which no man can approach.* Therefore light cannot be manifeſted to man but by darkneſs."‡ Ah poor conſequence! Would not the ſame text juſt as well prove tranſubſtantiation?

"*Light* and *darkneſs* do every thing, whether good or evil, that is done in man. Light is all power, light is *all things* and *nothing*."§

I cannot conceive what ideas you affix to the terms, *light* and *darkneſs*. But I forget. You except againſt *ideas*. Can you teach us to *think without them?*

Once more. You ſay, "*darkneſs* is a *poſitive thing*, and has a *ſtrength* and *ſubſtantiality* in it."‖ I have ſcarce met with a greater friend to darkneſs, except "the illuminated Jacob Behmen."

‡ P. 189. § ibid. ‖ P. 182.

But, Sir, have you not done him an irreparable injury? I do not mean by misrepresenting his sentiments, (though some of his profound admirers are positive, that you misunderstand and murder him throughout:) but by dragging him out of his awful obscurity; by pouring light upon his venerable darkness? Men may admire the deepness of the well, and the excellence of the water it contains. But if some officious person puts a light into it, it will appear to be both very shallow and very dirty.

I could not have borne to spend so many words on so egregious trifles, but that they are mischievous trifles:

Hæ nugæ seria ducunt
In mala.

This is dreadfully apparent in your own case, (I would not speak, but that I dare not refrain) whom notwithstanding your uncommon abilities, they have led astray in things of the greatest importance. Bad philosophy has by insensible degrees paved the way for bad divinity: in consequence of this miserable hypothesis, you advance many things in religion also, some of which are unsupported by scripture, some even repugnant to it.

II. Some of these I shall now mention with the

the utmoſt plainneſs, as knowing for whom, and before whom I ſpeak.

And 1. You deny the omnipotence of God.

You ſay, " As no ſeeing eye *could* be created, unleſs there was *antecedent* to it, a natural viſibility of things,"—Why not? Why might not *viſible things* be created at the ſame inſtant with it?—" So no creature *could* come into any *natural life*, unleſs ſuch a ſtate of nature was antecedent to it."† " All that God does, is and *muſt be* done in and by the *powers* of nature."‡ What then did it avail, that as you elſewhere ſay, God was *before nature?* He not only could not then do all things, but he could do nothing, till *nature* exiſted. But if ſo, how came *nature* itſelf, this *ſecond eternal*, to exiſt at all?

" There cannot poſſibly be *any other difference* between created beings, than ariſes from that out of which they were created."§ Why not? Who will ſtay the hand of the Almighty, or ſay unto him, What doſt thou?

" No fruits or vegetables could have ſprung up in the divided elements, but becauſe they are parts of that glaſſy ſea, where angelical fruits grew before."‖

But how came thoſe fruits to *grow before?* How came they to grow in the glaſſy ſea? Were they not produced out of nothing at firſt? If not, God was not *before nature*. If they were, cannot

† P. 60. ‡ P. 135. § P. 60. ‖ Spirit of Prayer, Part I. p. 19.

he ſtill produce out of nothing whatſoever pleaſeth him?

" All *outward nature* being fallen from heaven"—That we deny—" muſt, *as well as it can*, do and work as it did in heaven."¶ *As well as it can!* What can *it* do without God? Who upholdeth all things by the word of his power! And what *can it not do*, if he pleaſeth? Or rather, what cannot he do, with or without it?

" Matter could not poſſible be, but from ſin."† That is, in very plain terms, God could not have created matter, if Satan had not ſinned!

" God could not create man with a ſoul and a body, unleſs there was ſuch a thing as nature, *antecedent* to the creation of man."‡

Why could not God do this? Becauſe " body and ſpirit are not *two ſeparate things*, but are only the inward and outward condition of *one and the ſame* being. *Every creature muſt* have its own body, and cannot be without it. For its body is that"—Who would have thought it? " which makes it manifeſt to itſelf. It cannot know, either that it is, or what it is, but by its own body!"§

What a heap of bold aſſertions is here, to curb omnipotence? And not one of them has a tittle of proof, unleſs one can prove the other.

But we have more ſtill. " The body (of any creature) has nothing of *its own*, but is ſolely the *outward*

¶ P. 20. † Spirit of Love, Part I p. 23.
‡ P. 20. § P. 32.

outward manifeſtation, of that which is *inwardly* in the ſoul. Every animal has nothing in its outward *form* or ſhape, but that which is the *form*, and growth of its ſpirit. As no *number* can be any thing elſe, but that which the *units* contained in it make it to be, ſo no *body* can be any thing elſe but the *coagulation* or *ſum total* of thoſe properties of nature that are *coagulated* in it."‖

Aſtoniſhing! What a diſcovery is this? That a body is only a *curdled ſpirit!* That our bodies are only the *ſum total* of our ſpiritual properties: and that the *form* of every man's body is only the *form* of his ſpirit made viſible!

"Every ſpirit manifeſts its own nature by that body which *proceeds from it as its own birth.*"¶

Does the body then grow out of the ſpirit, as the hair and nails grows out of the body? And this, in conſequence of the "powers of *nature*," diſtinct from the power and will of God?

To abridge God of his power, after creation, as well as before it, you affirm farther,

"This is an axiom that cannot be ſhaken, nothing can riſe higher than its *firſt created nature*; and therefore an angel at laſt muſt have been an angel at firſt. Do you think it poſſible for an ox to be changed into a rational philoſopher? Yet this is as poſſible for one who has only by creation the life of this world, to be changed into an angel of heaven. The life of this world can reach no farther than this world: *no omnipotence* of God

‖ P. 33. ¶ Spirit of Love, Part II. p. 17.

God *can carry* it farther. Therefore if man is to be an angel at laſt, he muſt have been created an angel: becauſe no creature can poſſibly have any other life or higher degree of life, than that which his creation brought forth in him."†

I have quoted this paſſage at ſome length that the ſenſe of it may appear beyond diſpute. But what divinity? And what reaſoning to ſupport it? Can God "raiſe nothing higher than its *firſt created ſtate?*" Is it not poſſible for him to *change an ox* or a ſtone into a rational philoſopher, or a child of Abraham? To change a man or a worm into an angel of heaven? Poor *omnipotence* which cannot do this! Whether he *will*, or no, is another queſtion. But if he *cannot* do it, how can he be ſaid to do *whatſoever pleaſeth him in heaven, and in earth, and in the ſea, and in all deep places?*

Thus does your attachment to a miſerable philoſopher, lead you to deny the *almighty power* of God.

II. It leads you, in the ſecond place, to deny his *juſtice*, to abridge this no leſs than his *power*.

This I may be permitted to conſider more at large; becauſe though it was allowed by all the wiſer Heathens of paſt ages, yet it is now one main hinge on which the controverſy between Chriſtianity and Deiſm turns. To convert a thouſand

† Spirit of Prayer, Part II. p 81.

ſand Deiſts therefore, by giving up this point, with the doctrine of *juſtification* which is built upon it, is little more than it would be to convert as many Jews, by allowing the Meſſiah is not yet come. It is converting them by allowing all they contend for: by granting them the main point in queſtion. Conſequently it is no other than *eſtabliſhing* Deiſm, while it pretends to overturn it.

I would greatly wiſh, in weighing what you have advanced on this head, to forget who ſpeaks, and ſimply conſider what is ſpoken. The perſon I greatly reverence and love; the doctrine I utterly abhor; as I apprehend it to be totally ſubverſive of the very eſſence of Chriſtianity.

God himſelf hath declared, that in conſequence of his *juſtice*, he will in the great day of general retribution, *render to every man according to his works, whether they be good or evil.*

But man ſays no. "There is no *righteous wrath* or *vindictive juſtice* in God."† If ſo, ye may go on, ye children of the devil, in doing the works of your father. It is written indeed *the wrath of God is revealed from heaven againſt all ungodlineſs and unrighteouſneſs.* But this is not literally to be taken; for properly ſpeaking, there is no ſuch thing as the *wrath of God!*

Fear not the bug-bear of *everlaſting burnings.* There is not only no *everlaſting* puniſhment, but

no

† Sp. of Love, Part II. p. 108.

no punishment at all; no such thing in the universe. It is a mere vulgar error!

I should be extremely glad to prophesy these smooth things too, did not a difficulty lie in the way. As nothing is more frequently or more expressly declared in scripture, than God's anger at sin, and his *punishing* it both temporally and eternally, every assertion of this kind strikes directly at the credit of the whole revelation. For if there be one falsehood in the bible, there may be a thousand; neither can it proceed from the God of truth. However I will weigh all your assertions. And may the God of truth shine on both our hearts!

* I must premise, that I have no objection to the using the words *wrath* (or *anger*) and *justice* as nearly synonymous; seeing *anger* stands in the same relation to *justice*, as *love* does to *mercy*: love and anger being the *passions*, (speaking after the manner of men) which correspond with the *dispositions* of *mercy* and *justice*. Whoever therefore denies God to be capable of *wrath* or *anger*, acts consistently in denying his *justice* also.

You begin. 1. "No *wrath (anger, vindictive justice)* ever was or ever will be in God.† If a *wrath of* God were any where, it must be every where." So it is, as sure as the *just* God is every where.

2. "*Wrath* and *pain* dwell only in the creatures."

† Spirit of Prayer, Part I. p. 27.

tures."† *Pain* is only in creatures. Of *wrath* we are to enquire farther.

3. "To say God ever *punished* any creature out of *wrath*, is as absurd as to say, he *began the creation* out of *wrath*." I conceive, not. It is not *as absurd* to say, God is angry at the *guilty*, as to say, God is angry at the *innocent*. Now it is certain, when God *began the creation* of man, no guilty man were in being.

4. "He must always *will* that to his creatures, which he willed at the creation of them." True. And he *willed*, at the very creation of men, *to reward every one as his work should be.*

5. "God is incapable of *willing* pain to any creature, because he is nothing but goodness."‡ You mean, because his goodness excludes justice. Nay, that is the very question.

6. "God can give nothing but *happiness from himself*, because he hath nothing else *in himself*."‖ As if you had said, "God can give nothing but *infinity from himself*, because he has nothing else in himself." It is certain he has not. He is all infinity. Yet the argument will not hold.

7. "God can no more begin to have any *wrath* after the creature is fallen, than he could be *infinite wrath* and *rage* from all eternity."§ No changing the terms. We have nothing to do with *rage*. This properly means *excessive anger*. Setting this aside, I answer to the argument, God

† p. 28. ‡ p. 29. ‖ Spirit of Love, P. I. p. 3.
§ Spirit of Love, P. II. p. 4.

God was *infinitely juſt* from all eternity: in conſequence of which his *anger then began to ſhew itſelf*, when man had ſinned.

8. "No *wrath* can be in God, unleſs God was from all eternity an *infinity of wrath*," ‡ That is *infinitely juſt*. So he was and will be to all eternity.

9. "There muſt either be no poſſibility of *wrath*, or no poſſibility of its *having any bounds*."‖

The divine *juſtice* cannot poſſibly *have any bounds*. It is as unlimited as his power.

10. "Two things ſhew the nature of wrath, a tempeſt and a raging ſore. The former is *wrath in the elements*; the latter is *wrath in the body*. Now both theſe are a diſorder. But there is no diſorder in God. Therefore there is no wrath in God."§

"A tempeſt is *wrath in the elements*; a raging ſore is *wrath in the body*." It is not. Neither the body, the elements, nor any thing inanimate is capable of wrath. And when we ſay, "The ſore looks *angry*," does any one dream this is to be taken literally? The pillars of the argument therefore are rotten. Conſequently the ſuperſtructure falls to the ground.

In vain would you prop it up by ſaying, "Wrath can have *no other nature* in body than it has in ſpirit, becauſe it can have *no exiſtence* in body, but what it has from ſpirit."¶ Nay, it can have

‡ p. 6. ‖ p. 7. § p. 13. ¶ p. 15.

have *no exiſtence* in body at all, as yourſelf affirm preſently after. Yet you ſtrangely go on, "There is but *one wrath* in all outward things, animate or inanimate." Moſt true; for all wrath is in animals; things inanimate are utterly incapable of it.

"There can be but *one kind* of wrath becauſe nothing can be *wrathful* but *ſpirit*."†

Never then let us talk of *wrathful elements*, of *wrathful tempeſts*, or *fores* again.

11. "Wrath and *evil* are but two words for the ſame thing."‡ This is home. But it cannot be granted without proof.

12. "God is as capable of wrath, as of *thickneſs*, *hardneſs*, and *darkneſs*; becauſe *wrath* can exiſt no where elſe but in *thickneſs*, *hardneſs*, and *darkneſs*."‖

So far from it, that wrath cannot exiſt in *thickneſs* or *hardneſs* at all. For theſe are qualities of bodies; and "nothing can be wrathful but ſpirit."

13. "Wrath cannot be in any creature, till it has loſt its firſt perfection."§ That remains to be proved.

Thus far you have advanced arguments for your doctrine. You next attempt to anſwer objections.

And to the objection, that ſcripture ſpeaks ſo frequenly of *the wrath of* God, you anſwer,

1. "All

† p. 18. ‡ ibid. ‖ p. 71. § p. 72.

1. "All the *wrath* and *vengeance* that ever was in any creature, is to be called and looked on as the *wrath and vengeance of* God."

I totally deny that propoſition, and call for the proof of it.

2. "God works every thing in nature. Therefore all *death*, or *rage*, or *curſe*, wherever it is, muſt be ſaid, in the language of ſcripture, to be the *wrath* or *vengeance* of God."†

I deny the conſequence. The latter propoſition does not follow from the former. And indeed it is not true. All *death* and *rage* and *curſe*, is not *in the language of ſcripture* termed the *wrath and vengeance of* God.

3. "Becauſe the devils have their life from God; therefore their *curſed*, *miſerable*, *wrathful life*, is ſaid to be the *curſe* and *miſery*, and *wrath of* God upon them"‡

Neither can this be proved, that the devils *having their life from* God, is the reaſon why they are ſaid to be *under his wrath*. Nor does the ſcripture ever term their *wrathful*, *miſearble life*, the *wrath* or *miſery of* God.

4. "Devils are his, as well as holy angels. Therefore all the *wrath* and *rage* of the one muſt be as truly *his wrath and rage* burning in them, as *the joy* of the others is *his joy*."‖

So it ſeems, *The wrath of* God in ſcripture means no more or leſs than *The wrath of the devil!* However, this argument will not prove it.

The

† p. 55. ‡ p. 53. ‖ p. 54.

The joy of ſaints (not of angels that I remember) is ſtiled *The joy of their* Lord, becauſe he *prepared* it for them and *beſtows* it on them. Does he *prepare* and *beſtow* the rage of devils upon them?

5. " His *wrath and his vengeance* are no more in God, than what the pſalmiſt calls *his ice* and *his froſt*."†

There is nothing parallel in the caſe. We cannot take the latter expreſſions literally, without glaring abſurditity: the former we may.

6. " *The earth trembled becauſe he was wroth.* No wrath here but in the elements."

Nay, if ſo, here was no wrath at all. For we are agreed, " Only ſpirits can be wrathful."

7. One more text, uſually cited againſt your opinion, you improve into an argument for it. " *Avenge not yourſelves, for vengeance is mine.* This is a full proof that the vengeance is not in God. If it was, then it would belong to every child of God, or he could not *be perfect as his Father is perfect*."‡

Yes he could in all his imitable perfections. But God has peculiarly forbidden our imitating him in this. *Vengeance*, ſays he, *is mine*, incommunicably mine; unleſs ſo far as he delegates it to thoſe who are in authority. This therefore clearly ſhews, that God executes *vengeance*, though *juſtice*, not *vengeance*, is properly *in him*.

Having now proved (as you ſuppoſe) that God has

† p. 74. ‡ p. 76.

has neither *anger* nor *juſtice*, it remains only to ſhew (which indeed follows by eaſy and natural conſequence) that he never did, nor can *puniſh*.

" To ſay *Adam*'s miſerable ſtate was a *puniſhment* inflicted upon him by God, is an utter abſurdity.† His ſin had not the leaſt *puniſhment* of any kind inflicted upon it by God."‡

This is flat and plain. But let us ſee how far this account agrees with that which God himſelf hath given.

Of the tree of knowledge of good and evil thou ſhalt not eat: in the day thou eateſt thereof thou ſhalt ſurely die, Gen. ii. 17.

And the ſerpent ſaid unto the woman, ye ſhall not die, ch. iii. 4. *And the woman, being deceived, did eat*, 1 Tim. ii. 14. *and gave unto her huſband and he did eat*, Gen. iii. 6.

And the Lord God *ſaid unto the ſerpent, Becauſe thou haſt done this, thou art curſed—Duſt thou ſhalt eat all the days of thy life*, ver. 14.

And I will put enmity between thee and the woman, ver. 15.

Unto the woman he ſaid, I will greatly multiply thy ſorrow and (that is, *in*) *thy conception*, ver. 16.

And unto Adam *he ſaid, becauſe thou haſt eaten of the tree, curſed is the ground for thy ſake: in ſorrow ſhalt thou eat of it all the days of thy life*, ver. 17.

Duſt thou art, and unto duſt thou ſhalt return, ver. 19.

Can

† Spirit of Prayer, P. I. p. 24. ‡ p. 26.

Can any man read this and affirm, " God did not *inflict the leaſt puniſhment* of any kind, either on *Eve* or *Adam*, or the ſerpent ?" With what eyes or underſtanding then muſt he read ?

But you ſay, " All that came on Adam was implied in what he choſe to himſelf."† It was. *He choſe it to himſelf* in the ſame ſenſe, that he who robs, chuſes to be hanged. But this does not at all prove, that the death which one or the other ſuffers is no *puniſhment*.

You go on. " *Fire and brimſtone*, or *manna* rained on the earth, are only *one and the ſame love*.‡ It was *the ſame love* that preſerved Noah burnt up Sodom and overwhelmed Pharaoh in in the Red Sea."‖

Surely nothing can equal this, unleſs you add (which indeed you muſt do, to be conſiſtent with yourſelf) " It is *one and the ſame love* which will ſay, *Come ye bleſſed*, and, *Depart ye curſed, into everlaſting fire*."

You add, " *Whom the Lord loveth he chaſtneth*. Here you have God's own word for it, *nothing but love chaſtneth*." § We know his love chaſtneth *his children*. Of theſe only God is ſpeaking here, appears from the latter clauſe of the ſentence. And yet we cannot ſay even as to them, It is *nothing but his love*. It is mercy mixt with juſtice.

You cite one text more. *Amos* iv. 9 " *I have ſmitten you : yet have ye not returned to me*," and

† p. 25. ‡ Sp. of Love, P. II. p. 72. ‖ p. 78. § p. 82.

and ſay, "Now how is it poſſible for words to give ſtronger proof?"† Proof of what? Not that God did not *puniſh* them: but that *in the midſt of wrath he remembered mercy.*

To theſe texts of ſcripture (wide enough of the point) you ſubjoin, "The doctrine of atonement made by Chriſt is the ſtrongeſt demonſtration, that the *wrath to be atoned*, cannot be in God."‡ Who talks of *wrath to be atoned? The wrath to be atoned* is neither ſenſe nor *Engliſh*; though it is a ſoleciſm you perpetually run into: (I hope, not on purpoſe to puzzle the cauſe) that the *ſin to be atoned* cannot be in God we all allow; but it does not affect the queſtion.

Once more, to ſilence all contradiction at once, to ſtop the mouths of all gainſayers, you ſay, "This (that there is no *anger*, no vindictive *juſtice* in God, no *puniſhment* at all inflicted by him) is openly aſſerted, conſtantly affirmed and repeated in the plaineſt letter of ſcripture." Whether this, or the very reverſe is true, will appear, from a few out of numberleſs texts, which I ſhall barely ſet down, without any comment, and leave to your cool conſideration.

You ſay, I. There is no vindictive, avenging, or punitive *juſtice* in God: II. There is no *wrath* or anger in God. III. God inflicts no *puniſhment* ... any creature, neither in this world, nor that to come.

God

† ibid. ‡ p. 83.

God ſays,

I. The juſt Lord *is in the midſt of you*, Zeph. iii. 5.

Juſtice and judgment are the habitation of thy throne, Pſalm lxxxix. 14.

Wilt thou condemn him that is moſt juſt? Job xxxiv. 17.

He is excellent in power, and in plenty of juſtice, Job xxxvii. 13.

Juſt and true are thy ways, O King of ſaints, Rev. xv. 3.

Thou art juſt in all that is brought upon us, Neh. ix. 33.

There is no God *beſide me, a juſt* God *and a Saviour*, Iſaiah xlv. 21.

Whom God *hath ſet forth, that he might be juſt and the juſtifier of him that believeth in* Jeſus, Rom. iii. 25, 26.

II. *The* Lord *heard their words, and was* wroth *Deut.* i. 34.

The Lord *was* wroth *with me for your ſakes*, Ch. iii. 26.

I was wroth *with my people*, Iſai. xlvii. 6.

For his covetouſneſs I was wroth, Ch. lvii. 17.

And the anger *of the* Lord *was kindled againſt* Iſrael, *Num.* xxv. 3.

His wrath *is againſt them that forſake him*, Ezra viii. 22.

Thou art very wroth *with us*, Lam. v. 20.

Thou art wroth, *for we have ſinned*, If. lxiv. 5.

Who may ſtand in thy ſight, when thou art angry? Pſalm lxxiv. 7.

I have mingled my drink with weeping, becauſe of thine indignation, and thy wrath, Pſ. cii. 9, 10.

In my wrath *I ſmote thee*, Iſa. lx. 10.

He hath viſited in his anger, *Job* xxxv. 15.

God diſtributeth ſorrow in his anger, Ch. xxii. 17.

I have ſeen affliction by the rod of his wrath, *Lam.* iii. 1.

I ſware in my wrath, *they ſhall not enter into my reſt*, Pſalm xcv. 11.

He caſteth upon them the fierceneſs of his anger, wrath and indignation—*He made a way to his* anger, *he ſpared not their ſoul from death*, Pſal. lxxviii. 49, 50.

At his wrath *the earth ſhall tremble*, Jer. x. 10.

The land is deſolate becauſe of his anger, Ch. xxv. 38.

By his anger *they are conſumed*, Job iv. 9.

The Lord *ſhall ſwallow them up in his* wrath, *and the fire ſhall devour them*, Pſa. xxi. 9.

The Lord *turned not from his* wrath, 2 *Kings* xxiii. 26.

For all this his anger *is not turned away, but his hand is ſtretched out ſtill*, Iſa. v. 25.

The Lord *is ſlow to* anger, *and of great kindneſs; he will not always chide, neither keepeth he his* anger *for ever*, Pſa. ciii. 8, 9.

The Lord *turned from the fierceueſs of his* anger, *Joſh.* vii. 26.

In

In wrath *remember mercy*, Hab. iii. 2.

Though thou wast angry, *thine* anger *is turned away*, Isa. xii. 1.

Many a time turned he his anger *away*, Psal. lxxvii. 38.

III. *I will punish the world for their evil, and the wicked for their iniquity*, Isa. xiii. 11.

Behold the Lord *cometh to* punish *the inhabitants of the earth for their iniquity*, Ch. xxvi. 21.

Is not destruction to the wicked, and a strange punishment *to the workers of iniquity?* Job xxxi. 3.

I will punish *you according to the fruit of your doings*, Jer. xxi. 14.

I will punish *you for all your iniquities*, Amos iii. 2.

If ye will not hearken unto me, then I will punish *you seven times more for your sins*, Lev. xxvi. 18.

I will punish *all that oppress them*, Isa. xxx. 20.

Now which am I to believe, God or man?

Your miserable philosophy leads you, in the third place, totally to deny the scripture doctrine of justification. Indeed you do not appear to have the least conception of the matter: no, not even to know what the term *justification* means. Accordingly you affirm,

" Salvation (which as all divines agree, includes both *justification* and *sanctification*) *is nothing else but* to be made like Christ."†

" Re-

† Spirit of Prayer. Part. I. p. 53.

" Regeneration is the whole of man's salvation. †

Redemption is nothing else but the life of God in the soul. ‡

" The *one only* work of Christ as your *Redeemer* is, to raise into life the smothered spark of heaven in you.‖

" He is our *atonement* and *reconciliation* with God, because by him we are set again in our first state of holiness. §

" The *atonement* of the divine *wrath* or *justice*" (a mere solecism, on which your whole reasoning for several pages is built) " and the extinguishing of sin in the creature, are only different expressions *of the same thing*." ¶ (Nay the former is an expression of nothing: it is flat nonsense.)

" All that Christ does as an *atonement*, has no other operation but that of *renewing* the fallen nature of man." ††

Here are seven peremptory assertions. But 'till they are fully proved, I cannot give up my bible.

But you grow bolder and bloder; and say " The satisfaction of Christ is represented in all our systems of divinity, as a satisfaction made to God, and the sufferings and death of Christ, as that which could only avail with God to have mercy on man. Nay, *what is still worse, if possible*,

† P. II. p. 37. ‡ P. I. p. 79. ‖ Sp. of Love, P. II. p. 45. P. I. p. 10. § P. II. p. 85. ¶ p. 106. †† p. 91.

ſible, the ground and nature and efficacy of this great tranſaction between God and man, is often explained by *debtor* and *creditor: man as having contracted a debt with* God, *which he could not pay, and* God *as having a right to inſiſt upon the payment of it.*"‡

"There is *no wrath* in God no *fictitious atonement*, no *folly of debtor and creditor.*§

"What is ſtill worſe if poſſible! Folly of debtor and creditor!" Surely I would not have ſpoken thus, unleſs I had been above the Son of God.

After *this manner pray ye, Forgive us our* debts *as we forgive our* debtors, *Matt.* vi. 9, 12.

And Jeſus ſaid, There was a certain creditor *which had two* debtors, *Luke* vii. 41.

The *kingdom of heaven is likened to a king who would take account of his ſervants. And one was brought unto him who* owed *him ten thouſand talents. But for as much as* he had not to pay, *his* Lord *commanded him to be ſold and all that he had. The ſervant fell down, ſaying, Lord have patience with me. And his Lord was moved with compaſſion, and forgave him* the debt. Yet afterwards on his unmerciſulneſs to his fellow-ſervant, he retracted that forgiveneſs; *and delivered him to the tormentors 'till he ſhould pay all that was due unto him. So likewiſe ſhall my heavenly Father do unto you alſo, if ye from your heart forgive not every one his brother their treſpaſſes*, Matt. xviii. 23, *&c.*

‡ p. 106. § p. 131.

Is not man here repreſented *as having contracted a debt with God, which he cannot pay?* And God *as having* nevertheleſs *a right to inſiſt upon the payment of it?* And a right, *if he hath not to pay, of delivering him to the tormentors?* And is it not expreſsly aſſerted, that God will, in ſome caſes claim this right, and uſe it to the uttermoſt? Upon whom then lights this imputation of folly, and of *what is ſtill worſe? Lord, lay not this ſin to their charge! Forgive them for they know not what they do.*

But if the Son of God did not die to atone for our ſins, what did he die for?

You anſwer, "He died,

1. "To *extinguiſh our own hell* within us."†

Nay, the ſcripture repreſents this, not as the firſt, but the ſecond end of his death.

2. "To *ſhew* that he was above the world, death, hell, and Satan:"‡

Where is it written, that he died for this end? Could he not have done this without dying at all?

3. "His death was the *only poſſible way* of overcoming all the evil that was in fallen man."§

This is true, ſuppoſing he atoned for our ſins. But if this ſuppoſition be not made, his death was not the *only poſſible way* whereby the Almighty could have *overcome* all things.

4. "Through this he *got power* to give the ſame

† Spirit of Prayer, Part II. p. 159.

‡ P. 130, 131. § P. 129.

same victory to all his brethren of the human race." ‖

Had he not this *power* before? Otherwise, how was he ὁ ὤν, *he that is*; *God over all*; *blessed for ever?*

If Christ died for no other ends than these, what need was there of his being more than a creature?

As you seem never to have employed your thoughts on *justification* or *redemption*, in the scripture sense, I beg leave to subjoin a plain account thereof, wrote by a woman of the last century.

1. "Christ † hath acquired for us a right to eternal life by his satisfaction and merits alone. Neither our repentance nor amendment, can be any satisfaction for sin. It is only *through his blood* that *we have redemption*, Eph. i. 7. This alone *cleanseth us from all sin*, 1 John i. 7. And herein *was the love of God manifested towards us, that he sent his Son to be the propitiation for our sins*, 1 John iv. 9, 10. So was the Lord *our righteousness*, Jer. xxiii. 6. without which we could not have been justified. As man owed his Creator the perfect obedience of his whole life, or a punishment proportioned to his transgression, it was impossible he could satisfy him, by a partial and imperfect obedience. Neither could he

‖ P. 132.

† *Annæ Mariæ a Schurman* Ἐυελπὶς *Pars* II. p. 118, &c.

merit any thing from him, to whom he owed all things. There was need therefore of a Mediator, who could repair the immenſe wrong he had done to the Divine Majeſty, ſatisfy the Supreme Judge, who had pronounced the ſentence of death againſt the tranſgreſſors of his law, ſuffer in the place of his people, and *merit* for them pardon, holineſs, and glory. Accordingly he *gave himſelf a ranſom for all*, 1 Tim. ii. 6. and *by himſelf purged our ſins*, Heb. i. 3. *He loved us, and gave himſelf for us, an offering and a ſacrifice to God*, Eph. v. 2. So we read, God *raiſed* him *from the dead*; *who was delivered for our offences, and raiſed again for our juſtification*: becauſe our ſurety's being diſcharged, by the will and act of the Judge himſelf, is a full proof that he has paid our whole debt."

2. "Nor is there any more ſure way to the imitation of Chriſt, than faith in Chriſt crucified, in him *who ſuffered for us, leaving us an example*, that we might tread in his ſteps: who *died for us, while we were yet* enemies, that we might be *juſtified by his blood*, Rom. v. 9. Yet it is true this doctrine finds no place in thoſe who are proud of heart, who love their own *reaſonings*, and have no taſte for *the ſincere milk of the word*. But it is precious to them who feel the weight of their ſins, who know they *are by nature children of wrath*, and at the ſame time utterly incapable either of paying the debt, of riſing from the death of ſin, of conquering themſelves, the world,

world, and the devil, or of meriting eternal life."

3. "The origin and cauſe of our *redemption* is, the ineffable love of God the Father, who willed to redeem us by the blood of his own Son: the grace of the Son, who freely took our curſe upon him, and imparts his bleſſing and merits to us. And the Holy Spirit who communicates the love of the Father, and the grace of the Son to our hearts."

"When we ſpeak of this, and of the *ſatisfaction* of Chriſt, we ſpeak of the inmoſt myſtery of the Chriſtian faith. Therefore all the inventions of men ought now to be kept at the utmoſt diſtance: nor can any thing certain be eſtabliſhed, without the expreſs authority of ſcripture. And herein is offered firſt to our conſideration, the only begotten Son of God, as the head of the *redeemed*, the *righteous ſervant* of God, who *by* the *knowledge* of himſelf *ſhall juſtify many*, Iſa. liii. 11. Him God hath conſtituted the *ſurety of that better covenant*, Heb. vii. 22. The covenant of grace. And how clearly is his execution of this office deſcribed in the fifty-third chapter of Iſaiah? Where the prophet deſcribes him as *bearing our griefs*, or ſins, *and carrying our ſorrows*, ver. 4. *All we*, ſays he, *like ſheep have gone aſtray, we have turned every one to his own way*; *and the Lord hath laid on him the iniquity of us all*, ver. 6. All mankind have forſaken God, and placed their own will upon his throne, and

ſo were liable to the higheſt puniſhment, when the Mediator voluntarily interpoſed himſelf between them and the juſt Judge. And the incomprehenſible love of God that he might ſpare them, *ſpared not his own Son.* This is ſhewn in thoſe words, *The Lord hath laid on him the iniquity of us all.* It was on this account that *he was oppreſſed and afflicted*; *and brought as a lamb to the ſlaughter*, ver. 7. while God *made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him*, 2 Cor. v. 21. This is expreſt in the 9th and 10th verſes.—*He had done no violence, nor was any deceit in his mouth. Yet it pleaſed the Lord to bruiſe him*, when he *made his ſoul an offering for ſin.* How exactly do his own words agree with theſe? *I am the good Shepherd, and I lay down my life for the ſheep*, John x. 14, 15. For them *was he taken from priſon and* from judgment, and cut off out of the land of the living, ver. 8. How doth God herein *commend his love towards* us, in *delivering up his own Son to die for us?* Yea, God *was pleaſed* with *bruiſing him*, when cloathed with our fleſh, and bearing our ſins, he manifeſted to angels and men his infinite love of divine juſtice, till being *made obedient unto death, even the death of the croſs*, he ſatisfied its utmoſt demand."

" It was then God *was pleaſed to bruiſe him*, when *he made his ſoul an offering for ſin.* He then appeared before the Judge of all, under *the likeneſs of ſinful fleſh, and for ſin*, as the apoſtle ſpeaks.

ſpeaks. And therefore God was pleaſed *to condemn ſin in the fleſh*, Rom. viii. 3, 4. to *bruiſe him* who ſuſtained the perſon of ſinners. But this was only the prelude of a glorious victory. Therefore the prophet adds, *He ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand*, ver. 10. After repeating, ver. 11. the ſum of all, *He ſhall bear their iniquities*, he ſubjoins the cauſe of his reward, ver. 12. *Becauſe he poured out his ſoul unto death, and was numbered with the tranſgreſſors: for he bore the ſin of many, and made interceſſion for the tranſgreſſors.*"

"The fifth verſe, of which I have not yet ſpoken, renders this great truth ſtill more evident. *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities: the chaſtiſement of our peace was upon him, and by his ſtripes we are healed.* He loved his own body leſs than *his* myſtical *body the church*, and therefore gave the former for the latter, *to redeem and purchaſe it with his own blood*, by paying himſelf as a ranſom for it. Hereby *nailing the hand-writing which was againſt us to the croſs, he took it out of the way*, and ſo became *our peace.*"

* 4. "From all which it appears, that Chriſt was not only a pattern, but firſt and principally the ſurety of the new covenant, yea, a ſacrifice and a victim, for the ſins of his people; *whom God hath ſet forth to be a propitiation, through faith in his blood*, Rom. iii. 25. And that preci-

ous facrifice offered on the crofs, is the very center and marrow of the gofpel. To that *one offering* whereby our great High Prieft *hath perfected for ever them that are fanctified*, Heb. x. 14. all the antient facrifices referred, as well as numberlefs other types and figures. *All thefe*, fays the apoftle, *were fhadows of things to come, but the body is Chrift*, Col. ii. 17. He it was, who *not by the blood of bulls and goats, but by his own blood entered into the holieft, having obtained eternal redemption for us*, Heb xi. 12. In confequence of this we are accepted, *through the offering of the body of Chrift once for all*, chap. x. 10. In all the antient types and figures *without fhedding of blood there was no remiffion:* which was intended to fhew there never could be any without the blood of the great Antitype: without that grand propitiatory facrifice, which (like the figure of it) was to be offered *without the gate.*"

" Indeed the whole worfhip of the Old Teftament teaches nothing elfe but the *fatisfaction* made by the blood of Chrift, and our *reconciliation* with God thereby: hence he is ftiled *The Lamb of God that taketh away the fin of the world*; with a view to the pafchal lamb, and the other lambs that were offered in facrifice: on which account the inhabitants of heaven likewife *give glory and fing a new fong, becaufe he hath redeemed* them *unto God by his blood, out of every tribe and tongue and people and nation*, Rev. v. 9."

* 5. " To

* 5. "To this might be added the numerous figures that occur in the lives of the old patriarchs, prophets and kings. But it may suffice to add to the preceding only two teſtimonies more of the manner of our redemption by a proper ſacrifice: the one that of St. Paul, Chriſt *hath delivered us from the curſe of the law, being made a curſe for us; as it is written, curſed is every one that hangeth on a tree*, Gal. iii. 13. The other of St. Peter, *Who himſelf bore our ſins*, in his own body on the tree, 1 Pet. ii. 24. From all this abundantly appears, the ſubſtitution of the Meſſiah in the place of his people, thereby atoning for their ſins, and reſtoring them to the favour of God."

"Theſe are the points which are ſo vehemently oppoſed by Socinus and his followers; who rob Chriſt of the principal part of his prieſtly office, and leave him only that of interceding for us by prayer: as if any *interceſſion* were worthy of Chriſt, which had not his full *ſatisfaction* and propitiatory *ſacrifice* for its foundation. Indeed theſe cannot be put aſunder, as ſufficiently appears from the words cited before, *He bore the ſin of many, and made interceſſion for the tranſgreſſors:* where the Holy Ghoſt cloſely joins his interceſſion, with his ſatisfaction made by ſacrifice. Theſe and a thouſand other ſolid arguments that might be advanced in proof of this fundamental doctrine, overturn all the cavils that

flow

flow from corrupt *reaſon*, which indeed are weak and thin as a ſpider's web."

I have dwelt the longer on this head, becauſe of its inexpreſſible moment. For whether or no the doctrine of *juſtification by faith* be, as all proteſtants thought at the time of the reformation, *Articulus ſtantis vel cadentis Eccleſiæ*, a doctrine without which there can be no *Chriſtian church:* moſt certainly there can be none where the *whole notion* of *juſtification* is ridiculed and exploded: unleſs it be ſuch a church as includes, according to your account, every child of man: of which conſequently Turks, Deiſts and Pagans are as real members, as the moſt pious Chriſtian under the ſun. I cannot but obſerve, that this is the very eſſence of Deiſm: no ſerious Infidel need contend for more. I would therefore no more ſet one of this opinion to convert Deiſts, than I would ſet a Turk to convert Mahometans.

4. As every one that is juſtified is *born of God*, I am naturally led to conſider in the next place (ſo far as it is delivered in the tracts now before us) your doctrine of *the new-birth*.

"In the day that Adam ate of the tree *he died:* that is, his heavenly ſpirit, with its heavenly body, were extinguiſhed. To make that heavenly ſpirit and body to be alive again in man, this is *regeneration*."† O no; this is not; nor any thing like

† Sp. of Pr. P. I. p. 9.

like it. This is the unfcriptural dream of Behmen's heated imagination.

" See the true reaſon why only the Son of God *could be our Redeemer*. It is becauſe he alone could be able to bring to life again that celeſtial ſpirit and body which had died in Adam."†

Not ſo: but he alone *could be our Redeemer*, becauſe he alone, " by that one oblation of himſelf once offered, could make a ſufficient *ſacrifice* and *ſatisfaction* for the ſins of the whole world."

" See alſo why a man muſt *be born again of water and of the Spirit*. He muſt be born again of *the Spirit*, becauſe Adam's *heavenly ſpirit was loſt*."‡ Nay, but becauſe Adam had *loſt* the inward *image of God*, wherein he was created. And no leſs than the almighty Spirit of God could renew that image in his ſoul.

" He muſt be *born of water*, becauſe that *heavenly body* which Adam loſt was formed out of the heavenly materiality, which is called water."§

Vain philoſophy! The plain meaning of the expreſſion, *Except a man be born of water*, is neither more nor leſs than this, *Except he be baptized*. And the plain reaſon why he ought to be thus *born of water* is, becauſe God hath appointed it. He hath appointed it as an outward and viſible ſign of an inward and ſpiritual grace: which grace is, " a death unto ſin, and a *new-birth* unto *righteouſneſs*."

" The neceſſity of our regaining *our firſt heavenly*

† Ibid. ‡ Ibid. § Ibid.

venly body, is the neceſſity" (I preſume you mean, the ground of the neceſſity) "of our eating the body and blood of Chriſt."†

Neither can I believe this, till I find it in the bible. I am there taught to believe, that our "ſpiritually receiving the body and blood of Chriſt," which is moſt eminently done in the Lord's ſupper, is neceſſary to "ſtrengthen and refreſh our ſouls, as our bodies are by the bread and wine."

"The neceſſity of having again our firſt *heavenly ſpirit* is ſhewn, by the neceſſity of our being baptized with the Holy Ghoſt!"‡

No. That we *muſt be baptized with the Holy Ghoſt* implies this and no more, that we cannot be *renewed in righteouſneſs and true holineſs*, any otherwiſe than by being over-ſhadowed, quickened, and animated by that bleſſed Spirit.

"Our *fall is nothing elſe* but the falling of our ſoul from its heavenly body and ſpirit, into a beſtial body and ſpirit. Our *redemption* (you mean, our *new birth*) is *nothing elſe* but the regaining our *firſt angelic ſpirit and body*."‖

What an account is here of the Chriſtian redemption? How would Dr. *Tindal* have ſmiled at this? Where you ſay redemption is *nothing elſe* but the life of God in the ſoul, you allow an eſſential part of it. But here, you allow it to be *nothing elſe* but that which has no part of it at all: *nothing*

† p. 10. ‡ ibid. ‖ ibid.

nothing elſe but a whim, a madman's dream, a chimera, a mere non-entity!

This (*Angelic ſpirit and body*) "in ſcripture is called our new or *inward man*." †

The *inward* man in ſcripture means one thing, the *new man* another. The former means, *the mind* oppoſed to the body; *tho' our outward man*, our body, *periſh, yet the inward man*, the mind or ſoul *is renewed day by day*, 2 Cor. iv. 16. The latter means *univerſal holineſs: put off the old man, which is corrupt; and put on the new man, which after God, is created in righteouſneſs and true holineſs*, Eph. iv. 22. 24. But neither does the one nor the other ever mean "This angelic ſpirit and body."

You yourſelf know better what the *new-birth* is. You deſcribe it better, though ſtill with amazing queerneſs of language, where you ſay,

"Man hath the light and water of an outward nature to quench the wrath of his own life, and the light and meekneſs of Chriſt, as a *ſeed born* in him, to bring forth anew the image of God."

But it is not ſtrange, that you ſpeak ſo confuſedly and darkly, as you generally do, of the *New-Birth* ſeeing you ſeem to have no conception of that *faith* whereby we are *born again*.

This abundantly appears from your frank declaration, "We are neither *ſaved by faith* nor by works."

† ibid.

works." † Flatly contrary to the declaration of St. *Paul*, *By grace we are saved through faith.*

To put the matter out of dispute, you declare that you mean by *faith*, " a desire to be one with Christ."‡

Again. " The *desire* of turning to God is the coming of Christ into the soul. *This faith* will save thee." ‖

So in your judgment, *saving faith* is, " a *desire* of coming to God, or of being one with Christ." I know the contrary from experience. I had this *desire* many years before I even knew what saving faith was.

Faith is so far from being only *this desire*, that it is no *desire* at all. It differs from all *desire toto genere*, although doubtless all good desires accompany it. It is, according to St. *Paul*, *An* ἔλεγχος, an *evidence* or *conviction*, (which is totally different from a *desire*, *of things not seen:* a supernatural, a divine *evidence* and *conviction* of the things which God hath revealed in his word; of this in particular, that the Son of God hath loved *me* and given himself for *me*. Whosoever hath this faith is born of God. Whosoever thus believeth is saved; and if he endure therein *to the end*, *shall be saved* everlastingly.

The *process of this work in the soul*, of the present salvation which is through faith, you likewise describe confusedly and obscurely. The Sum of what you say is this;

" The

† Sp. of Pr. P. II. p. 36. ‡ P. I. p. 50. ‖ p. 76.

" The painful *ſenſe* of what you are, *kindled into a working ſtate of ſenſibility* by the light of God, is the light and fire from whence the *ſpirit of prayer* proceeds. In its firſt kindling nothing is found but pain, wrath, and darkneſs. And therefore its firſt prayer is *all humility*." ‖

Would it not be more intelligible, if one had, ſaid, " The convincing Spirit of God, gives you to ſee and feel, that you are a poor undone, guilty, helpleſs ſinner. At the ſame time, he incites you to cry for help to him who is *mighty to ſave*." This is true. But it is not true, that *in the firſt kindling* of this fire, in plain terms, during the firſt convictions, " nothing is found but *pain*, *wrath*, and *darkneſs*." Very often there are found even in the firſt conviction, ſweet gleams of *light*, touches of *joy*, of *hope*, and of *love* mixt with ſorrow and fear. Much leſs is it true, that the *firſt prayer* of an awakening ſinner is *all humility*. § On the contrary, a ſinner newly awakened, has always more or leſs confidence in himſelf, in what he *is*, or *has*, or *does*, and will *do*; which is not *humility*, but downright *pride*. And this mingles itſelf with all his prayer 'till the day-ſtar is juſt riſing in his heart.

You add, " This prayer is met by the divine love, and changed into hymns, and ſongs, and thankſgivings."† It is ſo, when *being juſtified by faith, we have peace with* God *through our* Lord Jeſus Chriſt. " The ſtate of fervor melts away all

‖ P. II. p. 172. § p. 172. † ibid.

all earthly paſſions and affections, and leaves no inclination in the ſoul, but to delight in God alone."† It is certain, this is the genuine effect of *the love of* God *ſhed abroad in the heart*; which expreſſion of St. Paul, I ſuppoſe means the ſame with *this ſtate of fervor*. "Then its prayer changes again, and continually ſtands in *fulneſs* of faith, in *purity* of love, in *abſolute* reſignation, to do and be what and how his beloved pleaſeth. This is the laſt ſtate of the ſpirit of prayer, and is our *higheſt union with* God, in this life."‡

Aſſuredly it is: *fulneſs* of faith, *beholding with open face* the glory of the Lord; *purity* of love, free from all mixture of its contrary, yielding the whole heart to God; *abſolute* reſignation, excluding every degree of ſelf-will, ſacrificing every thought, word and work to God. But do we *change* directly, from our *firſt love*, into the higheſt *union* with God? Surely not. There is an intermediate ſtate between that of *babes in* Chriſt, and that of *fathers*. You yourſelf are very ſenſible there is; although you here ſpeak *as if* there were not.

You go on. "People who have long dwelt in this *fervor*, are frighted when *coldneſs* ſeizes upon them:"‖ that is, when they loſe it, when their love grows cold. And certainly, well they may, if this fervor was to bring them to "fulneſs

† ibid. ‡ p. 173. ‖ p. 174.

neſs of faith, purity of love, and abſolute reſignation." Well they may be affrighted, if that fervor be loſt, before "it has done its work."

Indeed they might be affrighted, when it is not loſt, if that which follows be true. "*Fervor* is good and ought to be loved; but *diſtreſs* and *coldneſs* are better.† It brings the ſoul *nearer* to God, than the fervor did."‡

The *fervor*, you ſaid, "brought the ſoul to its *higheſt union* with God in this life." Can *coldneſs* do more? Can it bring us to an union higher than the *higheſt?*

To explain this you ſay, "The *fervor* made the ſoul delight in God. But it was too much an *own delight*. It was a fancied *ſelf holineſs*, and occaſioned reſt and ſatisfaction in itſelf, in a *ſpiritual ſelf*."‖ Either *fervor* does bring us to *purity* of love, and *abſolute* reſignation, or not. To ſay, it does not, contradicts what you ſay now. And if it does, we cannot ſay, "*Coldneſs* does the work which fervor did, in an *higher degree*."

I ſhould not inſiſt ſo long on theſe glaring inconſiſtencies, were not the doctrine you are here labouring to ſupport, abſolutely inconſiſtent with that of St. Paul, and naturally productive of the moſt fatal conſequences. St. Paul aſſerts, *the* preſent *kingdom of* God in the ſoul is *righteouſneſs and peace and joy in the Holy Ghoſt*. He continually teaches, that theſe which God hath joined,

† p. 176. ‡ p. 175. ‖ ibid.

joined, man ought not to put asunder: that *peace and joy* should never be separated from *righteousness*, being the divine means both of preserving and increasing it, and that we may, yea, ought to *rejoice evermore*, till *the* God *of peace sanctifies us wholly*. But if these things are so, then "*Distress and coldness are not better*" than fervent love and joy in the Holy Ghost.

Again. The doctrine, that it is better and more profitable for the soul, to lose its sense of the love of God than to keep it, is not only unscriptural, but naturally attended with the most fatal consequences. It directly tends to obstruct, if not destroy the work of God in the heart, by causing men to *bless themselves* in those ways, which damp the *fervor* of their affections; and to imagine they are considerably advanced in grace, when they have *grieved*, yea, *quenched the Spirit*. Nay, but let all who now feel the love of God in their hearts, and *walk in the light, as he is in the light*, labour by every possible means to *keep themselves in the love of* God. Let them be ever *fervent in spirit*. Let them *rejoice evermore*, and stir up the gift of God, which is in them. And if at any time, "*Coldness* seizes upon them," let them be assured, they have *grieved the Spirit of* God. Let them be affrighted: let them fear lest they sink lower and lower; yea, into total *deadness* and *hardness* of heart. At the peril of their souls, let them not rest in *darkness*, but examine

mine themſelves, ſearch out their ſpirits, cry vehemently to God, and not ceaſe, 'till he reſtores the light of his countenance.

5. If this doctrine of the profitableneſs of *coldneſs* above fervor, directly tends to make believers eaſy, while they are ſliding back into unbelief, you have another which tends as directly to make them eaſy who never believed at all, I mean, that of *Chriſt in every man.* What you advanced on this head, I deſire next to conſider, as the importance of it requires.

" The *birth of* Chriſt is already begun in every one. Jeſus is already *within* thee, (whoever thou art) *living*, *ſtirring*, *calling*, *knocking* at the door of thy heart."‡

" Every man has Chriſt in his ſpirit, lying there as *in a ſtate of inſenſibility and death.*"‖

But he is living for all that. And though *in a ſtate of inſenſibility*, he is *ſtirring*, *calling*, *knocking* at the door of the heart!

" Something *of heaven*" (you uſe this phraſe as equivalent with Chriſt) " lies in every ſoul in a ſtate of *inactivity* and *death.*"§

" All the holy nature, tempers, and Spirit of Chriſt, *lie hid* as a ſeed in thy ſoul."†

But are they active or inactive? *Living* and *ſtirring*, or in a ſtate of *inſenſibility* and *death?*

" Thou art poor, and blind, and naked, and miſerable,

‡ Sp. of Pr. P. I. p. 55. ‖ Sp. of Love, P. II. p. 34. § p. 35.
† Sp. of Pr. P. I. p 68.

miſerable, while all the peace and joy of God are within thee."†

This is moſt wonderful of all! Are theſe *within* him who is *dead in ſin?* Who is a "ſtranger to all that is holy and heavenly?" If they are, how can he be *miſerable*, who has "all the peace and joy of God *within* him?" Will you ſay, "They are in him but he does not feel them?" Nay then, they are not in him. *I have peace in me*, no longer than I *feel peace*. *I feel* joy, or I *have* it not.

"See here the extent of the Catholic church of Chriſt! It takes in all the world."‡

So Jews, Mahometans, Deiſts, Heathens, are all members of the *chruch of Chriſt!* Should we not add devils too? Seeing theſe alſo are to dwell with us in heaven!

"Poor ſinner, Chriſt dwelleth in the *center*, the *fund*, or *bottom* of thy ſoul."‖

What is this? What is either the *center*, the *top* or *bottom* of a ſpirit?

"When Adam fell, this *center* of his ſoul became a priſoner in an earthly animal. But from the moment God *ſpoke* Chriſt into Adam, all the treaſures of the divine nature, the light and Spirit of God came again into man, into the center of his ſoul."§

I cannot find in the bible when that was; when God ſpoke Chriſt into Adam.

We

† p. 74. ‡ p. 56. ‖ p. 59. § p. 60.

We come now to the proofs of these strong assertions.

And 1. "No faith could ever begin, unless every man had Christ in him."§

This proposition needs just as much proof itself, as that which it is brought to prove.

2. "Unless the remains of the perfect love of God were in every man it would be impossible he should ever love God at all." ¶

Why so? Cannot God give his love this moment to one who never loved him before?

3. "Unless Christ was hidden in the soul, there could not be the least beginning of man's salvation. For what could begin to desire heaven, unless *something* of *heaven* was hid in the soul?"†

What could? Why any soul, which had *nothing but hell* in it before the moment grace was infused from above.

4. "The ten commandments lay hid in men's souls." (how?) "till called into sensibility by writing them on stone. Just so *Christ* lies in the soul, till awakened by the *mediatorial office* of the *Holy Jesus*."‡

This is only assertion still, not proof. But what do you mean by *the mediatorial office of Christ?* And how is "Christ awakened by the *mediatorial office* of the *Holy Jesus?*"

5. "The sea cannot be moved by any other

§ Sp. of Love, P. II. p. 34. ¶ p. 38. † p. 35. ‡ p. 37.

wind than that which had its birth from the ſea itſelf."‖

I think, it can. I have ſeen it "moved by a wind, which had its birth from the land."

6. "The muſician cannot make his inſtrument give any other melody than that which lies hid in it, as its own *inward ſtate*."§

Did the tune then lie hid in the trumpet, before the trumpeter blew? And was this tune, or another, or all that ever were and will be played on it, the *inward ſtate* of the trumpet?

"No more can the mind have any grief or joy, but that which is *from itſelf*."¶

An unhappy compariſon! For the inſtrument can have no melody or ſound at all *from itſelf*: and moſt unhappily applied to the operations of God upon the ſouls of men. For has God no more power over my ſoul, than I have over a muſical inſtrument?

Theſe are your arguments to prove that Chriſt *is in every man*; a bleſſing which St. Paul thought was peculiar to *believers*. He ſaid Chriſt *is in you, except ye be reprobates* (unbelievers.) You ſay Chriſt *is in you*, whether ye be reprobates or no. *If any man hath not the Spirit of* Chriſt *he is none of his*, ſaith the apoſtle. Yea, but "*every man*, ſaith Mr. Law, *hath the Spirit of* God. The Spirit of Chriſt is in *every ſoul*." † *He that hath not the Son of* God *hath not life*, ſaith St. John. But Mr. Law ſaith *Every man hath the*

‖ p. 40. § p. 42. ¶ p. 43. † Spirit of Prayer, P. I. p. 63.

the Son of God. Sleep on then ye ſons of Belial, and take your reſt: ye are all ſafe: for *he that hath the Son hath life.*

* There can hardly be any doctrine under heaven more agreeable to fleſh and blood: nor any which more directly tends, to prevent the very dawn of conviction, or at leaſt to hinder its deepening in the ſoul, and coming to a ſound iſſue. None more naturally tends to keep men aſleep in ſin, and to lull aſleep thoſe who begin to be awakened. Only perſuade one of this, "Chriſt is already in thy heart; thou haſt now the *inſpiration* of his Spirit: all the *peace* and joy of God are within thee, yea, all the *holy nature, tempers*, and *Spirit* of Chriſt:" and you need do no more: the ſyren ſong quiets all his ſorrow and fear. As ſoon as you have ſewed this pillow to his ſoul, he ſinks back into the ſleep of death.

VI. But you have made an ample amends for this, by providing ſo ſhort and eaſy a way to heaven: not a long, narrow, troubleſome, round about path, like that deſcribed in the bible: but one that will as compendiouſly ſave the ſoul, as Dr. Ward's *pill and drop* heal the body: a way ſo plain, that they who follow it need no bible, no human teaching, no outward means whatever; being every one able to ſtand alone; every one ſufficient for himſelf!

" The *firſt ſtep*, is, To turn wholly from yourſelf, and to give up yourſelf wholly unto God."†

If it be, no fleſh living ſhall be ſaved. How grievouſly do we ſtumble at the threſhold? Do you ſeriouſly call this, *The firſt ſtep?* " To *turn wholly* from myſelf, and *give up myſelf wholly* unto God?" Am I then to *ſtep firſt* on the higheſt round of the ladder? Not unleſs you turn it upſide down. The way to heaven would be ſhort indeed, if the *firſt* and the *laſt* ſtep were all one: if we were to ſtep as far the moment we ſet out, as we can do till we enter into glory.

But what do you mean by *giving up myſelf* to God? You anſwer, " Every ſincere wiſh and *deſire* after Chriſtian virtues, is *giving up yourſelf* to him, and the very *perfection* of *faith*."‡

Far, very far from it; I know from the experience of a thouſand perſons, as well as from ſcripture, and the very reaſon of the thing, that a man may have *ſincere deſires* after all theſe, long before he attains them. He may *ſincerely wiſh*, to give himſelf up to God, long before he is able ſo to do. He may *deſire* this, not only before he has the *perfection*, but before he has any *degree* of ſaving *faith*.

More marvellous ſtill is that which follows, " *You may eaſily* and *immediately*, by the mere turning of your mind, have all theſe virtues, patience, meekneſs, humility, and reſignation to God."‖

Who

† P. II. p. 22. ‡ Sp. of Love, P. II. p. 217. ‖ p. 212.

Who *may?* Not I. Not you. Not any that is born of a woman: as is proved by the daily experience of all, that know what patience, meekneſs, or reſignation means.

But how ſhall I know whether I have faith or not? "I will give you an infallible touchſtone. Retire from all converſation only for a month. Neither write, nor read, nor debate any thing with yourſelf. Stop all the former workings of your heart and mind, and ſtand all this month in prayer to God. If your heart cannot *give itſelf up in this manner to prayer*, be fully aſſured you are an *Infidel*."†

If this be ſo, the *Infidels* are a goodly company! If every man be of that number, who cannot "ſtop all the former workings of his heart and mind, and ſtand thus in prayer to God for a month together."

But I would gladly know, by what authority you give us this *touchſtone?* And how you prove it to be *infallible?* I read nothing like it in the oracles of God. I cannot find one word there of "refraining from all converſation, from writing, and reading for a month." (I fear, you make no exception, in favour of public worſhip, or reading the word of God.) Where does the bible ſpeak of this? Of "ſtopping for a month, or a day, all the former workings of my heart and mind? Of refraining from all converſe with the children of God, and from reading his word?

† Sp. of Prayer, P. II. p. 163.

It would be no wonder ſhould any man make this unſcriptural (if not anti-ſcriptural) experiment, if Satan were permitted to work in him *a ſtrong deluſion*, ſo that he ſhould *believe a lie*.

Nearly related to this touchſtone is the direction which you give elſewhere. "Stop all ſelf-activity; be retired, ſilent, paſſive, and humbly attentive to the inward light."†

But beware *the light which is in thee be not darkneſs*; as it ſurely is, if it agree not with *the law and the teſtimony*—"Open thy heart to all its impreſſions"—If they agree with that truly infallible touchſtone. Otherwiſe regard no impreſſion of any kind, at the peril of thy ſoul—"wholly ſtopping the workings of thy own reaſon and judgment." I find no ſuch advice in the word of God. And I fear they who ſtop the workings of their reaſon, lie the more open to the workings of their imagination.

There is abundantly greater danger of this when we fancy we have no longer need to "be taught of man." To this your late writings directly lead. One who admires them will be very apt to cry out, "I have found all that I need know of God, of Chriſt, of myſelf, of heaven, of hell, of ſin, of grace, and of ſalvation."‡ And the rather, becauſe you yourſelf affirm roundly, "when once we apprehend the all of God, and our own nothingneſs" (which a man may perſuade himſelf he does, in leſs than four and twenty

† P. I. p. 77. 82. ‡ P. II. p. 4.

twenty hours) " it brings a kind of infallibility into the ſoul in which it dwells: all that is vain, and falſe, and deceitful, is forced to vaniſh and fly before it."§ Agreeably to which you tell your convert, " You have no queſtions to aſk of any body."‖ And if, notwithſtanding this, he will aſk, " But how am I to keep up the flame of love?" You anſwer, " I wonder you ſhould want to know this. Does a blind, or ſick, or lame man want to know, how he ſhould *deſire* ſight, health, or limbs?"¶ No; but he wants to know, how he ſhould *attain*, and how he ſhould *keep* them. And he who has *attained* the love of God, may ſtill want to know how he ſhall keep it. And he may ſtill enquire, " May I not take my own paſſions or the ſuggeſtions of evil ſpirits for the workings of the Spirit of God?"† To this you anſwer, " Every man knows, when he is governed by the ſpirit of wrath, envy or covetouſneſs, as *eaſily* and as *certainly* as he knows when he is hungry."‡ Indeed he does not; neither as *eaſily* nor as *certainly*. Without great care, he may take wrath to be pious zeal, envy to be virtuous emulation; and covetouſneſs to be Chriſtian prudence, or lauable frugality. " Now the knowledge of the Spirit of God in yourſelf is as perceptible as covetouſneſs." Perhaps ſo; for this is as difficultly perceptible as any temper of the human ſoul—" And liable to

§ P. I. p. 95. ‖ Sp. of Love, Part II. p. 218. ¶ Sp. of Prayer, P. II. p. 165. † p. 198. ‡ ibid.

no more deluſion"—Indeed it need not; for this is liable to ten thouſand deluſions.

You add, " His Spirit is more diſtinguiſhable from all other ſpirits, than any of your natural affections are from one another."§ Suppoſe joy and grief. Is it more diſtinguiſhable from all other ſpirits, than theſe are from one another? Did any man ever miſtake grief for joy? No, not from the beginning of the world. But did none ever miſtake nature for grace? Who will be ſo hardy as to affirm this?

But you ſet your pupil as much above the being taught by *books*, as being taught by *men*. " Seek, ſay you, for help no other way, neither from *men*, nor *books*, but wholly leave yourſelf to God."‖

But how can a man " leave himſelf wholly to God," in the total neglect of his ordinances? The old bible way is, to " leave ourſelves wholly to God," in the conſtant uſe of all the means he hath ordained. And I cannot yet think the new is better, though you are fully perſuaded it is. * " There are two ways, you ſay, of attaining goodneſs and virtue; the one by *books* or the *miniſtry* of men, the other by an inward birth. The former is only in order to the latter." This is moſt true, that all the externals of religion, are in order to the renewal of our ſoul in righteouſneſs and true holineſs. But it is not true, that the external way is one, and the internal way another.

§ p. 199. ‖ Sp. of Love, P. II. p. 225.

another. There is but one ſcriptural way, wherein we receive inward grace, through the outward means which God hath appointed.

Some might think that when you adviſed, "Not to ſeek help from books," you did not include the bible. But you clear up this, where you anſwer the objection, of your not eſteeming the bible enough. You ſay, "How could you more magnify John the Baptiſt, than by going from his teaching, to be taught by that Chriſt, to whom he directed you? Now the bible can have no other office or power, than to direct you to Chriſt. How then can you more magnify the bible than by going *from its teaching*, to be taught by Chriſt?" So you ſet Chriſt and the bible in flat oppoſition to each other! And is this the way we are to learn of him? * Nay, but we are taught of him, not by *going from* the bible, but by keeping cloſe to it. Both by the bible and by experience we know, that his word and his Spirit act in connection with each other. And thus it is, that by Chriſt continually teaching and ſtrengthening him through the ſcripture, *the man of God* is *made perfect*, and *throughly furniſhed for every good* word *and* work.

According to your veneration for the bible, is your regard for public worſhip and for the Lord's ſupper, "Chriſt, you ſay, is *the church* or *temple of God* within thee. There *the ſupper* of the Lamb is kept. When thou art well grounded in *this inward worſhip*, thou wilt have learned to

live unto God *above time* and *place*. For every day will be *Sunday* to thee; and wherever thou goeſt, thou wilt have a *prieſt*, a *church*, and an *altar* along with thee."†

The plain inference is, thou wilt not need to make any difference between *Sunday* and other days. Thou wilt need no other *church* than that which thou haſt always along with thee; no other *ſupper*, *worſhip*, *prieſt*, or *altar*. Be well grounded in *this inward worſhip*, and it ſupercedes all the reſt.

This is right pleaſing to fleſh and blood, and I could moſt eaſily believe it, if I did not believe the bible. But that teaches me *inwardly* to *worſhip* God, as at *all* times, and in *all* places, ſo particularly on *his own day*, in the *congregation* of his people, at his *altar*, and by the *miniſtry* of thoſe his ſervants whom *he hath given* for this very thing, *for the perfecting of the ſaints*, and with whom he will be *to the end of the world*.

Extremely dangerous therefore is this *other goſpel*, which leads quite wide of the goſpel of Chriſt. And what muſt the conſequence be, if we thus *break*, yea *and teach men ſo*, not *one* only, neither, *the leaſt of* his *commandments?* Even that we *ſhall be called the leaſt in the* kingdom of heaven. God grant this may not fall on you or me!

7. However, whether we have a place in heaven or not, you are very ſure we ſhall have none in hell. For there is no hell in *rerum natura*; no ſuch

† Sp. of Pr. P. I. p. 73.

ſuch place in the univerſe. You declare this over and over again, in great variety of expreſſions. It may ſuffice to mention two or three. "Hell is no penalty prepared or inflicted by God.† Damnation is only that which ſprings up within you.‡ Hell and damnation are nothing but the various operations of ſelf."§

I rather incline to the account publiſhed a few years ago, by a wiſe and pious man, (the late biſhop of Cork) where he is ſpeaking of the improvement of human knowledge by revelation. Some of his words are, ‖ "Concerning future puniſhments, we learn from revelation only, 1. That they are both for *ſoul* and *body*, which are diſtinguiſhed in ſcripture by *the worm that dieth not*, and *the fire* which *never ſhall be quenched*: and accordingly we are bid to *fear him who is able to deſtroy both body and ſoul in hell*." Upon which I ſhall only remark, that whereas we find by experience, the body and ſoul in this life are not capable of ſuffering the extremity of pain and anguiſh at the ſame time, inſomuch that the greateſt anguiſh of mind is loſt and diverted by acute and pungent pain of body: yet we learn from ſcripture, that in *hell* the wicked will be ſubject to extreme torments of both together."¶

2. "That the chief cauſe of their eternal miſery will be, an eternal excluſion from the beati-

L 6 fic-

† Spirit of prayer, P. II. p. 33. ‡ Sp. of Love, Part II. p. 47. § Spirit of Prayer, P. I. p. 79. ‖ Procedure, &c. of Human Underſtanding. ¶ p. 159.

fic viſion of God. This excluſion ſeems to be the only puniſhment to which we can now conceive a *pure ſpirit* liable. And according as all intelligent beings are at a *leſs* or *greater* diſtance from this fountain of all happineſs, ſo they are neceſſarily more or leſs miſerable or happy."

3. "That one part of thoſe puniſhments will be by *fire*, than which we have not any revelation more expreſs and poſitive. And as it is an inſtance of great *goodneſs* in God, that the joys of heaven are repreſented to us, under *figurative* images of light and glory and a kingdom, and that the ſubſtance ſhall exceed the utmoſt of our conception: ſo it is an argument of his ſtrict *juſtice*, that future puniſhments are more *literally threatened* and *foretold*."

4. "The *eternity* of theſe puniſhments is revealed as plainly as words can expreſs it. And the difficulty of that queſtion, "What proportion *endleſs torments* can bear to *momentary ſins*," is quite removed by conſidering, that the puniſhments denounced are not ſanctions *entirely arbitrary*, but are withal ſo many previous *warnings* or *declarations* of the *natural tendency* of ſin itſelf. So that an unrepenting ſinner muſt be miſerable in another life by a neceſſity of nature. Therefore he is not capable of mercy; ſince there never can be an alteration of his condition, without ſuch a change of the whole man, as

would

would put the natural and ſettled order of the creation out of courſe."†

Doubtleſs this eminent man (whoſe books on the *Human Underſtanding*, and on *Divine Analogy*, I would earneſtly recommend to all who either in whole or in part deny the Chriſtian Revelation) grounded his judgment both of the nature and duration of future puniſhments on theſe and the like paſſages of ſcripture.

If we ſin wilfully after we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins; but a certain fearful looking for of judgment and fiery indignation, which ſhall devour the adverſaries. He that deſpiſed Moſes's law died without mercy: of how much ſorer puniſhment ſhall he be thought worthy, who hath trodden under foot the Son of God?—For we know him that hath ſaid, Vengeance belongeth unto me, I will recompenſe. It is a fearful thing to fall into the hands of the living God, Heb. x. 26. 31.

And let not any who live and die in their ſins, vainly hope to eſcape his vengeance. *For if God ſpared not the angels that ſinned, but caſt them down to hell, and delivered them into chains of darkneſs, to be reſerved unto judgment—The Lord knoweth how to reſerve the unjuſt unto the day of judgment to be puniſhed*, 2 Pet. ii. 4—9. In that day, peculiarly ſtiled *The day of the Lord*, they *that ſleep in the duſt of the earth ſhall awake: ſome to everlaſting life, and ſome to everlaſting ſhame and contempt*, Dan.

† P, 251.

Dan. xii. 2. Among the latter will all thoſe be found, who are now by their obſtinate impenitence, *treaſuring up to themſelves wrath againſt the day of wrath and revelation of the righteous judgment of God: who will* then render *indignation and wrath, tribulation and anguiſh upon every ſoul of man that doth evil*, Rom. ii. 5—9. He hath declared the very ſentence which he will then pronounce on all the workers of iniquity, *Depart, ye curſed, into everlaſting fire, prepared for the devil and his angels*, Matt. xxv. 41. And in that hour it will be executed: being *caſt into outward darkneſs, where is wailing and gnaſhing of teeth*, ver. 30. they *will be puniſhed with everlaſting deſtruction, from the preſence of the Lord and from the glory of his power*, 2 Theſſ. i. 9. A puniſhment not only without end, but likewiſe without intermiſſion. For when once *they are caſt into that furnace of fire*, that *lake of fire burning with brimſtone*, *the worm* gnawing their ſoul *dieth not*, *and the fire* tormenting their body *is not quenched*. So that *they have no reſt day or night*; *but the ſmoke of their torment aſcendeth up for ever and ever*.

Now thus much cannot be denied, that theſe texts ſpeak *as if* there were really ſuch a *place* as hell, *as if* there were a real *fire* there, and *as if* it would remain for ever. I would then aſk but one plain queſtion. If the caſe is not ſo, why did God ſpeak *as if* it was? Say you, "To *affright* men from ſin?" What, by guile? By diſſimulation? By hanging out falſe colours? Can you poſſibly

aſcribe

aſcribe this to the God of truth? Can you believe it of him? Can you conceive the Moſt High dreſſing up a ſcare-crow, as we do to fright children! Far be it from him. If there be then any ſuch fraud in the bible, the bible is not of God. And indeed this muſt be the reſult of all: if there be *no unquenchable fire, no everlaſting burnings*, there is no dependence on thoſe writings, wherein they are ſo expreſſly aſſerted, nor of the *eternity* of heaven, any more than of hell. So that if we give up the one, we muſt give up the other. No hell, no heaven, no revelation!

* In vain you ſtrive to ſupply the place of this, by putting *purgatory* in its room; by ſaying, "Theſe virtues muſt have their perfect work in you, if not before, yet certainly *after death*.† Every thing elſe muſt be taken from you *by fire*, either here or hereafter."‡ Poor, broken reed! Nothing will "be taken from you" by that fire which is *prepared for the devil and his angels*, but all reſt, all joy, all comfort, all hope. For *the worm dieth not, and the fire is not quenched.*

I have now, Sir, delivered my own ſoul. And I have uſed great plainneſs of ſpeech; ſuch as I could not have prevailed on myſelf to uſe to one whom I ſo much reſpect, on any other occaſion.

O that your latter works may be more and greater than your firſt! Surely they would, if you could ever be perſuaded to ſtudy, inſtead of the writings of Tauler and Behmen, thoſe of St. Paul, James,

† Sp. of Love, P. II. p. 232. ‡ ibid.

James, Peter and John: to ſpue out of your mouth and out of your heart that *vain philoſophy*, and *ſpeak* neither higher nor lower things, neither more nor leſs than *the oracles of* God: to renounce, deſpiſe, abhor all the high flown bombaſt, all the unintelligible jargon of the myſtics, and come back to the plain religion of the bible, *We love him, becauſe he firſt loved us.*

LONDON, *Jan.* 6, 1756.

A

LETTER to a PERSON

Lately joined with the

PEOPLE called *QUAKERS.*

In anſwer to a Letter wrote by him.

BRISTOL, *Feb.* 10, 1747-8.

YOU aſk me, "Is there any difference between Quakeriſm and Chriſtianity?" I think there is. What that difference is, I will tell you as plainly as I can.

I will

I will firſt ſet down the account of Quakeriſm (ſo called) which is given by Robert Barclay: and then add, wherein it agrees with, and wherein it differs from Chriſtianity.

I. "Seeing the height of all happineſs is placed in the true knowledge of God, the right underſtanding of this is what is moſt neceſſary to be known in the firſt place."

II. "It is by the ſpirit alone that the true knowledge of God hath been, is, and can be revealed. And theſe revelations which are abſolutely neceſſary for the building up of true faith, neither do nor can ever contradict right reaſon or the teſtimony of the ſcriptures."

Thus far there is no difference between Quakeriſm and Chriſtianity.

"Yet theſe revelations are not to be ſubjected to the examination of the ſcriptures as to a touchſtone."

Here there is a difference. The ſcriptures are the touchſtone whereby Chriſtians examine all (real or ſuppoſed) revelations. In all caſes they appeal *to the law and to the teſtimony*, and *try* every *ſpirit* thereby.

III. "From theſe revelations of the Spirit of God to the ſaints, have proceeded the ſcriptures of truth."

In

In this there is no difference between Quakerism and Christianity.

"Yet the scriptures are *not the principal ground of all truth and knowledge*, nor the adequate, primary rule of faith and manners. Nevertheless they are a secondary rule, subordinate to the spirit. By him the saints are led into all truth. Therefore the spirit is the first and principal leader."

If by these words, "The scriptures are *not the principal ground of truth and knowledge*, nor the *adequate, primary rule of faith and manners*," be only meant, that "*the Spirit is our first and principal leader*." Here is no difference between Quakerism and Christianity.

But there is great impropriety of expression. For though the Spirit is our *principal leader*, yet he is not our rule at all; the scriptures are the rule whereby he *leads us into* all truth. Therefore only talk good English: call the Spirit our *guide* (which signifies an intelligent being) and the scriptures our *rule*, (which signifies something used by an intelligent being) and all is plain and clear.

IV. "All mankind is fallen and dead, deprived of the sensation of this inward testimony of God, and subject to the power and nature of the devil, while they abide in their natural state. And hence not only their words and deeds, but all

all their imaginations are evil perpetually in the ſight of God."

V. "God out of his infinite love hath ſo loved the world, that he gave his only Son, to the end that whoſoever believeth on him, might have everlaſting life. And he enlighteneth every man that cometh into the world, as he taſted death for every man."

VI. "The benefit of the death of Chriſt is not only extended to ſuch as have the diſtinct knowledge of his death and ſufferings, but even unto thoſe who are inevitably excluded from this knowledge. Even theſe may be partakers of the benefit of his death, though ignorant of the hiſtory, if they ſuffer his grace to take place in their hearts, ſo as of wicked men to become holy."

In theſe points there is no difference between Quakeriſm and Chriſtianity.

VII. "As many as receive the light, in them is produced a holy and ſpiritual birth bringing forth holineſs, righteouſneſs, purity, and all other bleſſed fruits. By which holy birth, as we are ſanctified, ſo we are juſtified."

Here is a wide difference between Quakeriſm and Chriſtianity. This is flat juſtification by works. Whereas the Chriſtian doctrine is, That *we are juſtified by faith:* that *unto him that worketh not, but believeth on him that juſtifieth the ungodly,*

godly, his faith is counted to him for righteouſneſs.

The ground of this miſtake, is, the not underſtanding the meaning of the word juſtification. For Robert Barclay takes it in the ſame ſenſe as the Papiſts do, confounding it with ſanctification. So in the 208th page of his *apology*, he ſays in expreſs terms, "Juſtification taken in its proper ſignification, is, making one juſt, and is *all one with* ſanctification."

VIII. "In whom this holy birth is fully brought forth, the body of ſin and death is crucified, and their hearts are ſubjected to the truth, ſo as not to obey any ſuggeſtion of the evil one, but to be free from actual ſinning and tranſgreſſing of the law of God, and in that reſpect, perfect."

IX. "They in whom his grace hath wrought in part to purify and ſanctify them, may yet by diſobedience fall from it, and make ſhipwreck of the faith."

In theſe propoſitions there is no difference between Quakeriſm and Chriſtianity.

The uncommon expreſſion, *This holy birth brought forth*, is taken from *Jacob Behmen*. And indeed ſo are many other expreſſions uſed by the Quakers, as are alſo many of their ſentiments.

X. "By this light of God in the heart, every true

true miniſter is ordained, prepared, and ſupplied in the work of the miniſtry."

As to part of this propoſition, there is no difference between Quakeriſm and Chriſtianity. Doubtleſs " every true miniſter is by the light of God prepared and ſupplied in the work of the miniſtry." But the apoſtles themſelves *ordained* them by *laying on of hands*. So we read throughout the *Acts of the apoſtles*.

" They who have received this gift, ought not to uſe it as a trade, to get money thereby. Yet it may be lawful for ſuch to receive what may be needful to them for food and cloathing."

In this there is no difference between Quakeriſm and Chriſtianity.

" We judge it no ways unlawful, for a woman to preach in the aſſemblies of God's people."

In this there is a manifeſt difference. For the apoſtle Paul ſaith expreſsly, *Let your women keep ſilence in the churches: for it is not permitted unto them to ſpeak—And if they will learn any thing, let them aſk their huſbands at home: for it is a ſhame for women to ſpeak in the church*, 1 Cor. xiv. 34, 35.

Robert Barclay indeed ſays, " Paul here only reproves the inconſiderate and talkative women."

But the text ſays no ſuch thing. It evidently ſpeaks of women in general.

Again, the apoſtle Paul ſaith to Timothy, *Let your women learn in ſilence with all ſubjection. For I ſuffer not a woman to teach, nor to uſurp authority*

rity over the man, (which public teaching neceſſarily implies) *but to be in ſilence*, 1 Tim. ii. 11, 12.

To this Robert Barclay makes only that harmleſs reply; "We think this is not any ways repugnant to this doctrine." Not repugnant to this, "I do not ſuffer a woman to teach!" Then I know not what is.

"But a woman *laboured with Paul in the work of the goſpel.*" Yea! but not in the way he had himſelf expreſsly forbidden.

"But Joel foretold, *your ſons and your daughters ſhall propheſy.* And *Philip had four daughters which propheſied.* And the apoſtle himſelf directs women to *propheſy*; only with their *heads covered.*"

Very good. But how do you prove that *propheſying* in any of theſe places means preaching?

XI. "All true worſhip to God is offered in the inward and immediate moving of his own Spirit. We ought not to pray or preach where and when he will, but where and when we are moved thereto by his Spirit. All other worſhip, both praiſes, prayers and preachings, which man ſets about in his own will, and at his own appointment, which he can begin and end at pleaſure. do or leave undone, as himſelf ſees meet, are but ſuperſtitions, will-worſhip and abominable idolatries."

Here

Here lies one of the main differences between Quakerism and Christianity.

It is true indeed, that " all true worship to God is offered in the inward and immediate moving of his own Spirit :" or, (to speak plain) that we cannot truly worship God, unless his Spirit move or incline our hearts. It is equally true, that " we ought to pray and preach, only where and when we are moved thereto by his Spirit." But I fear you do not in any wise understand, What the being *moved by his Spirit* means? God *moves* man whom he has made a *reasonable* creature, according to the *reason* which he has given him. He *moves* him by his *understanding*, as well as his *affections*, by *light* as well as by *heat*. He *moves* him to do this or that by *conviction*, full as often as by *desire*. Accordingly, you are as really *moved by the Spirit* when he convinces you, you ought to feed him that is hungry, as when he gives you ever so strong an *impulse*, *desire*, or *inclination* so to do.

In like manner, you are as really *moved* by the Spirit to pray, whether it be in public or private, when you have a conviction it is the will of God you should, as when you have the strongest *impulse* upon your heart. And he does truly move you to preach, when in his light you *see light* clearly satisfying you it is his will; as much as when you *feel* the most vehement *impulse* or *desire* to *hold forth the words of eternal life*.

Now

Now let us consider the main proposition. "All worship which man sets about in his own will, and at his own appointment."—Hold! That is quite another thing. It may be *at his own appointment* and yet not *in his own will.* For instance; it is not my own will to preach at all. It is quite contrary to my will. Many a time have I cried out, Lord *send by whom thou wilt send.* Only *send not me!* But I am *moved* by the Spirit of God to preach: he clearly *shews* me it is his will I should; and that I should do it *when* and *where* the greatest number of poor sinners may be gathered together. *Moved* by him, I give up my *will* and *appoint* a time and place, when by his power I trust to speak in his name.

How widely different, then, from true Christianity is that amazing sentence. "All praises, prayers and preachings which man can begin and end at his pleasure, do or leave undone, as himself sees meet, are superstition, will-worship, and abominable idolatry in the sight of God?"

There is not one tittle of scripture for this; nor yet is there any sound reason. When you take it for granted, "In all preachings which a man begins or ends at his pleasure, does or leaves undone as he *sees meet*," he is not *moved* by the Spirit of God, you are too hasty a great deal. It may be by the Spirit, that he *sees meet* to do or leave it undone. How will you prove that it is not? *His pleasure* may depend on the pleasure of God, signified to him by his Spirit. His *appoint-*

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ing this or that time or place, does in no wife prove the contrary. Prove me the propoſition if you can, "Every man who preaches or prays at an *appointed* time, preaches or prays *in his own will*, and not by the Spirit."

That all ſuch preaching is *will-worſhip*, in the ſenſe St. Paul uſes the word, is no more true than that it is murder. That it is ſuperſtition, remains alſo to be proved. That it is *abominable idolatry*, how will you reconcile with what follows but a few lines after? "However it might pleaſe God, who winked at the times of ignorance, to raiſe ſome breathings and anſwer them." What! Anſwer the breathings of *abominable idolatry!* I obſerve how wearily this is worded. But it allows enough. If God ever raiſed and anſwered thoſe prayers which were made at ſet times, then thoſe prayers could not be *abominable idolatry*.

Again, that prayers and preachings, though made at appointed times may yet proceed from the Spirit of God may be clearly proved from thoſe other words of Robert Barclay himſelf, Page 389.

"That preaching (or prayer) which is not done by the actings and movings of God's Spirit cannot beget faith." Moſt true. But preaching and prayer at *appointed* times, have begotten faith both at Briſtol and Paulton. (You know it well.) Therefore that preaching and prayer, though at *appointed* times, was done by the actings and movings of God's Spirit."

It follows, that this preaching and prayer, were far from *abominable idolatry*. That expreſſion can never be defended. Say, It was a raſh word, and give it up.

In truth, from the beginning to the end, you ſet this matter upon a wrong foundation. It is not on this circumſtance, "The being at *ſet* times or not that the acceptableneſs of our prayers depends: but on the intention and tempers with which we pray." He that prays in faith, at whatſoever time, is heard. In every time and place, God accepts him who *lifts up holy hands, without wrath or doubting*. The charge of ſuperſtition therefore returns upon yourſelf. For what groſs ſuperſtition is this to lay ſo much ſtreſs on an indifferent circumſtance, and ſo little on *faith* and the love of God?

But to proceed. "We confeſs ſinging of pſalms, to be a part of God's worſhip, and very ſweet and refreſhful, when it proceeds from a true ſenſe of God's love. But as for formal ſinging, it has no foundation in ſcripture."

In this there is no difference between Quakeriſm and Chriſtianity.

But let it be obſerved here, that the Quakers in general cannot be excuſed, if this is true. For if they "confeſs ſinging of pſalms to be a part of God's worſhip," how dare they either condemn or neglect it?

"Silence is a principal part of God's worſhip: *i. e.* mens "ſitting ſilent together, ceaſing from

from all outwards, from their own words, and actings, in the natural will and comprehenſion, and feeling after the inward ſeed of life."

In this there is a manifeſt difference between Quakeriſm and Chriſtianity.

This is will-worſhip, if there be any ſuch thing under heaven. For there is neither command, nor example for it in ſcripture.

Robert Barclay indeed refers to abundance of ſcriptures, to prove it is a *command*. But as he did not ſee good to ſet them down at length, I will take the trouble to tranſcribe a few of them.

Pſalm xxvii. 14. *Wait on the* Lord: *Be of good courage, and he ſhall ſtrengthen thine heart.*

Pſalm xxxvii. 7. *Reſt in the* Lord *and wait patiently; fret not thyſelf at him who proſpereth in his way.*

Verſe 34. *Wait on the* Lord *and keep his way, and he ſhall exalt thee to inherit the land.*

Prov. xx. 22. *Say not thou, I will recompenſe evil; but wait on the* Lord, *and he ſhall ſave thee.*

By theſe one may judge of the reſt. But how amazing is this? What are all theſe to the point in queſtion?

For *examples* of *ſilent meetings* he refers to the five texts following:

Acts ii. 1. *They were all with one accord in one place.*

Job ii. 13. *So they ſat down with him ſeven days and ſeven nights, and none ſpake a word unto him: for they ſaw that his grief was very great.*

Ezra ix. 4. *Then were aſſembled unto me every one that trembled at the words of* God—*And I ſat aſtonied until the evening ſacrifice.*

Ezek. xiv. 1, and xx. 1. *Then came certain of the elders of Iſrael unto me, and ſat before me.*

Was it poſſible for Robert Barclay to believe, that any one of theſe texts was any thing to the purpoſe?

The odd expreſſions here alſo, *Ceaſing from all outwards, in the natural will and comprehenſion*, and feeling after the inward ſeed of life, are borrowed from Jacob Behmen.

XII. "As there is one Lord and one faith, ſo there is one baptiſm." Yea, one outward baptiſm: which you deny. Here therefore is another difference between Quakeriſm and Chriſtianity.

But "if thoſe whom John baptized with water, were not baptized with the baptiſm of Chriſt, then the baptiſm of water is not the baptiſm of Chriſt."

This is a mere quibble. The ſequel ought to be, "Then *that* baptiſm of water, *(i. e.* John's baptiſm,) was not the baptiſm of Chriſt." Who ſays it was?

Yet Robert Barclay is ſo fond of this argument that he repeats it almoſt in the ſame words.

"If John who adminiſtered the baptiſm of water, yet did not baptize with the baptiſm of Chriſt,

Chriſt, then the baptiſm of water is not the baptiſm of Chriſt."

This is the ſame fallacy ſtill. The ſequel here alſo ſhould be, " Then *that* baptiſm of water was not the baptiſm of Chriſt."

He repeats it, with a little variation a third time, " Chriſt himſelf ſaith, *John baptized with water, but ye ſhall be baptized with the Holy Ghoſt.*"

He repeats it a fourth time: " Peter ſaith, *Then remembered I the word of the* Lord, John *baptized with water, but ye ſhall be baptized with the Holy Ghoſt.* From all which it follows, that ſuch as John baptized with water, yet were not baptized with the baptiſm of Chriſt." Very true. But this proves neither more nor leſs than that the baptiſm of John differed from the baptiſm of Chriſt. And ſo doubtleſs it did: not indeed as to the *outward ſign*, but as to the inward grace.

XIII. " The breaking of bread by Chriſt with his diſciples was but a figure, and ceaſes in ſuch as have obtained the ſubſtance."

Here is another manifeſt difference between Quakeriſm and Chriſtianity.

From the very time that our Lord gave that command, *Do this in remembrance of me*, all Chriſtians throughout the habitable world, did *eat bread and drink wine in remembrance of him.*

Allowing therefore all that Robert Barclay affirms for eighteen or twenty pages together, viz.

1. That believers partake of the body and blood of Chriſt in a ſpiritual manner; 2. That this may be done, in ſome ſenſe, when we are not eating bread and drinking wine; 3. That the Lutherans, Calviniſts and Papiſts, differ from each other, with regard to the Lord's ſupper; and 4. That many of them have ſpoken wildly and abſurdly concerning it: yet all this will never prove, that we need not do, what Chriſt has expreſsly commanded to be done: and what the whole body of Chriſtians in all ages have done, in obedience to that command.

That there was ſuch a command, you cannot deny. But you ſay, "It is ceaſed in ſuch as have obtained the ſubſtance."

St. Paul knew nothing of this. He ſays nothing of its ceaſing, in all he writes of it to the Corinthians. Nay, quite the contrary. He ſays, *As often as ye eat this bread and drink this cup, ye do ſhew the* Lord's *death till he come.* O ſay you, the apoſtle means "his inward coming, which ſome of the Corinthians had not yet known." Nay, this cannot be his meaning. For he ſaith to all the Corinthian communicants, *Ye do ſhew the* Lord's *death, till he come.* Now if he was not come (ſpiritually) in ſome of theſe, undoubtedly he was in others. Conſequently he cannot be ſpeaking here of that coming, which in many of them, at leaſt, was already paſt. It remains, that he ſpeaks of his coming in the clouds, to judge both the quick and dead.

In

In what Robert Barclay teaches concerning the ſcriptures, juſtification, baptiſm and the Lord's ſupper, lies the main difference between Quakeriſm and Chriſtianity.

XIV. "Since God hath aſſumed to himſelf the dominion of the conſcience, who alone can rightly inſtruct and govern it, therefore it is not lawful for any whatſoever, to force the conſciences of others."

In this there is no difference at all between Quakeriſm and Chriſtianity.

XV. "It is not lawful for Chriſtians to give or receive titles of honour, as, your majeſty, your lordſhip, &c."

In this there is a difference between Quakeriſm and Chriſtianity. Chriſtians may give titles of honour, ſuch as are uſually annext to certain offices.

Thus St. Paul gives the uſual title of *moſt noble* to the Roman governor. Robert Barclay indeed ſays, "he would not have called him ſuch, if he had not been *truly noble:* as indeed he was, in that he would not give way to the fury of the Jews againſt him."

The ſcripture ſays quite otherwiſe: that he *did* give way to the fury of the Jews againſt him. I read, *Feſtus willing to do the Jews a pleaſure* (who had *deſired a favour againſt him, that he would ſend for him to Jeruſalem, lying in wait in the way*

to kill him) ſaid St. Paul, Wilt thou go up to Jeruſalem, and there be judged of theſe things before me? Then ſaid Paul, I ſtand at Cæſar's judgment ſeat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knoweſt. If I have done any thing worthy of death, I refuſe not to die; but if there be none of theſe things whereof theſe accuſe me, no man may deliver me unto them.

Hence it plainly appears, that Feſtus was a very wicked perſon, one who to *do the Jews a pleaſure*, would have betrayed the innocent blood. But although St. Paul was not ignorant of his character, ſtill he calls him *moſt noble* Feſtus, giving him the title of his office; which indeed was neither more nor leſs than ſaying, "Governor Feſtus," or "King Agrippa."

It is therefore mere ſuperſtition to ſcruple this. And it is, if poſſible, greater ſuperſtition ſtill, to ſcruple ſaying, *You*, *Vous*, or *Ihr*, whether to one or more perſons, as is the common way of ſpeaking in any country. It is this which fixes the language of every nation. It is this which makes me ſay *you* in England, *vous* in France, and *ihr* in Germany, rather than *thou*, *tu*, or *du*, rather than Συ, Σε, or אַתָּה (which if we ſpeak ſtrictly, is the only ſcriptural language; not *thou* or *thee* any more than *you.)* But the placing religion in ſuch things as theſe, is ſuch egregious trifling, as naturally tends to make all religion ſtink in the noſtrils of Infidels and Heathens.

And

And yet this, by a far greater abuſe of words than that you would reform, you call *the plain language*. O my friend! He uſes the plain language, who ſpeaks the truth from his heart. Not he who ſays *thee* or *thou*, and at the mean time will diſſemble or flatter, like the reſt of the world.

" It is not lawful for Chriſtians to kneel or bow the body, or uncover the head to any man."

If this is not lawful, then ſome law of God forbids it. Can you ſhew me that law? If you cannot, then the ſcrupling this is another plain inſtance of ſuperſtition, not Chriſtianity.

" It is not lawful for a Chriſtian to uſe ſuperfluities in apparel: as neither, to uſe ſuch games, ſports and plays, under the notion of recreations, as are not conſiſtent with gravity and godly fear."

As to both theſe propoſitions, there is no difference between Quakeriſm and Chriſtianity. Only obſerve, touching the former, that the ſin of *ſuperfluous apparel*, lies chiefly in the *ſuperfluous expence*. To make it therefore a point of conſcience, to differ from others, as to the *ſhape* or *colour* of your apparel, is mere ſuperſtition: let the difference lie in the *price*, that you may have the more wherewith to cloath them that have none.

" It is not lawful for Chriſtians to ſwear before a magiſtrate, nor to fight in any cauſe."

Whatever becomes of the latter propoſition,

the former is no part of Chriſtianity: for Chriſt himſelf anſwered himſelf upon oath before a magiſtrate. Yea, he would not anſwer till he was put to his oath; till the high prieſt ſaid unto him, *I adjure thee by the living God.*

* Friend, you have an honeſt heart, but a weak head: you have a zeal but not according to knowledge. You was zealous once for the love of God and man; for holineſs of heart and holineſs of life. You are now zealous for particular forms of ſpeaking, for a ſett of phraſes and opinions. Once your zeal was againſt ungodlineſs and unrighteouſneſs, againſt evil tempers and evil works. Now it is againſt forms of prayer, againſt ſinging pſalms or hymns, againſt appointing times of praying or preaching: againſt ſaying *you* to a ſingle perſon, uncovering you head, or having too many buttons upon your coat. O what a fall is here! What poor trifles are theſe, that now well nigh engroſs your thoughts? Come back, come back, to the weightier matters of the law, or ſpiritual, rational, ſcriptural religion. No longer waſte your time and ſtrength in beating the air, in vain controverſies and ſtrife of words: but bend your whole ſoul to the growing in grace and in the knowledge of our Lord Jeſus Chriſt, to the continually advancing in that holineſs, without which you cannot ſee the Lord.

A TREA-

A TREATISE ON

BAPTISM.

CONCERNING baptism I shall enquire, *what* it is: what *benefits* we receive by it: whether our Saviour designed it to remain *always* in his church: and who are the proper *subjects* of it?

I. 1. What it is. It is the initiatory sacrament, which enters us into covenant with God. It was instituted by Christ, who alone has power to institute a proper sacrament, a sign, seal, pledge and means of grace, perpetually obligatory on all Christians. We know not indeed the exact time of its institution; but we know it was long before our Lord's ascension. And it was instituted in the room of circumcision. For as that was a sign and seal of God's covenant, so is this.

2. The *matter* of this sacrament is water; which as it has a natural power of cleansing, is the more fit for this symbolical use. Baptism is performed

formed by *washing*, *dipping*, or *sprinkling* the person, in the name of the Father, Son, and Holy Ghost, who is hereby devoted to the ever blessed Trinity. I say by *washing*, *dipping*, or *sprinkling*; because it is not determined in scripture, in which of these ways it shall be done, neither by any express *precept*, nor by any such *example* as clearly proves it; nor by the *force* or *meaning* of the word, baptize.

3. That there is no express *precept* all calm men allow. Neither is there any conclusive *example*. John's baptism in some things agreed with Christ's, in others differed from it. But it cannot be certainly proved from scripture, that even John's was performed by dipping. It is true, he baptized *in* Enon, *near* Salim, *where there was much water*. But this might refer to breadth rather than depth; since a narrow place would not have been sufficient for so great a multitude. Nor can it be proved, that the baptism of our Saviour, or that administered by his disciples was by immersion. No, nor that of the eunuch baptized by Philip; though *they both went down to the water:* for that *going down* may relate to the chariot, and implies no determinate depth of water. It might be up to their knees, it might not be above their ancles.

4. And as nothing can be determined from scripture-precept or example, so neither from the force or meaning of the word. For the words baptize and baptism do not necessarily imply *dipping*,

dipping, but are uſed in other ſenſes in ſeveral places. Thus we read, that the Jews *were all baptized in the cloud and in the ſea:* (1 Cor. x. 2.) but they were not *plunged* in either. They could therefore be only *ſprinkled* by drops of the ſea-water, and refreſhing dews from the cloud: probably intimated in that, *Thou ſendeſt a gracious rain upon thine inheritance, and refreſhedſt it when it was weary:* (*Pſalm.* lxviii. 9.) Again, Chriſt ſaid to his two diſciples, *Ye ſhall be baptized with the baptiſm that I am baptized with:* (*Mark* x. 38.) but neither he nor they were *dipt*, but only *ſprinkled* or *waſhed* with their own blood. Again we read, Mark vii. 4. of *the baptiſms* (ſo it is in the original) of pots and cups and tables or beds. Now pots and cups are not neceſſarily dipt when they are waſhed. Nay, the Phariſees waſhed *the outſides* of them only. And as for *tables* or *beds*, none will ſuppoſe they could be *dipt:* here then the word *baptiſm* in its natural ſenſe, is not taken for dipping, but for waſhing or cleanſing. And, that this is the true meaning of the word *baptize*, is teſtified by the greateſt ſcholars and moſt proper judges in this matter. It is true, we read of being *buried with Chriſt in baptiſm*. But nothing can be inferred from ſuch a figurative expreſſion. Nay, if it held exactly, it would make as much for *ſprinkling* as for *plunging:* ſince in burying the body is not *plunged* through the ſubſtance of the earth, but rather earth is *poured* or *ſprinkled* upon it.

5. And

5. And as there is no clear proof of *dipping* in ſcripture ſo there is very probable proof of the contrary. 'Tis highly probable, the apoſtles themſelves baptized great numbers, not by *dipping*, but by *waſhing*, *ſprinkling* or *pouring water*. This clearly repreſented the cleanſing from ſin, which is figured by baptiſm. And the quantity of water uſed was not material: no more than the quantity of bread and wine in the Lord's ſupper. The jailor *and all his houſe were baptized* in the priſon: Cornelius with his friends, (and ſo ſeveral houſholds) at home. Now is it likely, that all theſe had ponds or rivers, in or near their houſes, ſufficient to plunge them all? Every unprejudiced perſon muſt allow, the contrary is far more probable. Again, 3000 at one time and 5000 at another, were converted and baptized by St. Peter at Jeruſalem; where they had none but the gentle waters of Siloam, according to the obſervation of Mr. Fuller, "There were no water-mills in Jeruſalem, becauſe there was no ſtream large enough to drive them." The place therefore as well as the number, makes it highly probable that all theſe were baptized by *ſprinkling*, or *pouring*, and not by immerſion. To ſum up all, the manner of baptizing (whether by dipping or ſprinkling) is not determinded in ſcripture. There is no command for one rather than the other. There is no *example* from which we can conclude for *dipping* rather than *ſprinkling*. There are probable examples of both;

both; and both are equally contained in the *natural meaning* of the word.

II. 1. What are the *benefits* we receive by baptiſm is the next point to be conſidered. And the firſt of theſe is, the waſhing away the guilt of original ſin, by the application of the merits of Chriſt's death. That we are all born under the guilt of Adam's ſin, and that all ſin deſerves eternal miſery, was the unanimous ſenſe of the antient church, as it is expreſt in the ninth article of our own. And the ſcripture plainly aſſerts, that we were *ſhapen in iniquity and in ſin did our mother conceive us. That we were all by nature children of wrath, and dead in treſpaſſes and ſins:* that *in Adam all died:* that *by one man's diſobedience all were made ſinners:* that *by one man ſin entered into the world, and death by ſin; which came upon all men; becauſe all had ſinned.* This plainly includes infants; for they too *die:* therefore, *they have ſinned.* But not by actual ſin: therefore, by original: elſe what need have they of the death of *Chriſt?* Yea, *Death reigned from Adam to Moſes, even over thoſe who had not ſinned* (actually) *according to the ſimilitude of Adam's tranſgreſſion.* This, which can relate to infants only, is a clear proof that the whole race of mankind, are obnoxious both to the guilt and puniſhment of Adam's *tranſgreſſion.* But *as by the offence of one, judgment came upon all men to condemnation, ſo by the righteouſneſs of one, the free-*

gift

gift came upon all men, to juſtification of life. And the virtue of this free-gift, the merits of Chriſt's life and death, are applied to us in baptiſm. *He gave himſelf for the church, that he might ſanctify and cleanſe it with the waſhing of water,* (*Eph.* v. 25, 26.) *by the word*; namely, in baptiſm the ordinary inſtrument of our juſtification. Agreeably to this our church prays in the baptiſmal office, that the perſon to be baptized may be "waſhed and ſanctified by the Holy Ghoſt, and being delivered from God's wrath, receive remiſſion of ſins, and enjoy the everlaſting benediction of his heavenly waſhing:" and declares in the rubric at the end of the office, "It is certain, by God's word, that children who are baptized, dying before they commit actual ſin, are ſaved." And this is agreeable to the unanimous judgment of all the antient fathers.

2. By baptiſm we enter into covenant with God; into that *everlaſting* covenant, which he hath commanded for ever, (*Pſal.* cix. 11.) That new covenant, which he promiſed to make with the ſpiritual Iſrael; even to *give them a new heart and a new ſpirit, to ſprinkle clean water upon them,* (of which the baptiſmal is only a figure) *and to remember their ſins and iniquities no more:* in a word, *to be their* God, as he promiſed to Abraham, in the evangelical covenant, which he made with him, and all his ſpiritual offſpring. *Gen.* xvii. 7, 8. And as circumciſion was then the way of entring into this covenant, ſo baptiſm

tiſm is now: which is therefore ſtiled by the apoſtle (ſo many good interpreters render his words,) *The ſtipulation, contract*, or *covenant of a good conſcience with* God.

3. By baptiſm we are admitted into the church, and conſequently made members of Chriſt, its head. The Jews were admitted into the church by circumciſion, ſo are the Chriſtians by baptiſm. For *as many as are baptized into* Chriſt, in his name, *have* thereby *put on* Chriſt, *Gal.* iii. 27. That is, are myſtically *united* to Chriſt, and made *one* with him. For *by one Spirit we are all baptized into one body*, (1 Cor. xii. 13.) Namely, *the church, the body of* Chriſt, (*Eph.* iv. 12.) From which ſpiritual, vital union with him, proceeds the influence of his grace on thoſe that are baptized; as from our union with the church, a ſhare in all its privileges, and in all the promiſes Chriſt has made to it.

4. By baptiſm we who were *by nature children of wrath*, are made the children of God. And this regeneration which our church in ſo many places aſcribes to baptiſm is more than barely being admitted into the church, though commonly connected therewith; being "grafted into the body of Chriſt's church, we are made the children of God by adoption and grace." This is grounded on the plain words of our Lord, *John* iii. 5. *Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of* God.

By

By *water* then, as a means, the water of baptiſm, we are regenerated or born again: whence it is alſo called by the apoſtle, *The waſhing of regeneration.* Our church therefore aſcribes no greater virtue to baptiſm, than Chriſt himſelf has done. Nor does ſhe aſcribe it to the *outward* waſhing, but to the *inward* grace, which added thereto, makes it a ſacrament. Herein a principle of grace is infuſed, which will not be wholly taken away, unleſs we quench the Holy Spirit of God, by long-continued wickedneſs.

5. In conſequence of our being made children of God, we are heirs of the kingdom of heaven. *If children* (as the apoſtle obſerves) *then heirs, heirs with God, and joint-heirs with* Chriſt. Herein we receive a title to and an earneſt of *a kingdom which cannot be moved. Baptiſm doth now ſave us*, if we live anſwerable thereto, if we repent, believe and obey the goſpel. Suppoſing this, as it admits us into the church here, ſo into glory hereafter.

III. 1. But did our Saviour deſign this ſhould remain *always* in his church? This is the third thing we are to conſider. And this may be diſpatched in few words, ſince there can be no reaſonable doubt, but it was intended to laſt as long as the church into which it is the appointed means of entring. In the *ordinary* way, there is no other means of entring into the church or into heaven.

2. In

2. In all ages the outward baptiſm is a *means* of the *inward* ; as outward circumciſion was, of the circumciſion of the heart. Nor would it have availed a Jew to ſay, I have the inward circumciſion, and therefore do not need the outward too, that ſoul was to be cut off from his people. He had *deſpiſed*, he had broken God's everlaſting covenant, by deſpiſing the ſeal of it, *Gen.* xvii. 14. Now the ſeal of circumciſion was to laſt among the Jews as long as the law laſted, to which it obliged them. By plain parity of reaſon, baptiſm which came in its room, muſt laſt among Chriſtians, as long as the goſpel-covenant into which it admits, and whereunto it obliges all nations.

3. This appears alſo from the original commiſſion which our Lord gave to his apoſtles, *Go, diſciple all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghoſt ; teaching them—And lo I am with you always even unto the end of the world.* Now as long as this commiſſion laſted, as long as Chriſt promiſed to be *with them* in the execution of it, ſo long doubtleſs were they to execute it and to baptize as well as to teach. But Chriſt hath promiſed to be *with them*, that is by his Spirit, in their ſucceſſors, to the end of the world. So long therefore without diſpute, it was his deſign, that baptiſm ſhould remain in his church.

IV. 1. But

IV. 1. But the grand queſtion is, Who are the proper ſubjects of baptiſm? Grown perſons only, or infants alſo? In order to anſwer this fully, I ſhall firſt, Lay down the grounds of infant-baptiſm, taken from ſcripture, reaſon, and primitive, univerſal practice, and ſecondly, anſwer the objections againſt it.

2. As to the grounds of it; if infants are guilty of original ſin, then they are proper ſubjects of baptiſm: ſeeing in the *ordinary* way, they cannot be ſaved, unleſs this be waſhed away by baptiſm. It has been already proved, that this original ſtain cleaves to every child of man; and that hereby they are children of wrath, and liable to eternal damnation. It is true, the ſecond Adam has found a remedy for the diſeaſe which came upon all by the offence of the firſt. But the benefit of this, is to be received through the means which he hath appointed: through baptiſm in particular, which is the *ordinary* means he hath appointed for that purpoſe: and to which God hath *tied us*, though he may not have tied *himſelf*. Indeed where it cannot be had, the caſe is different: but extraordinary caſes do not make void a ſtanding rule. This therefore is our firſt ground: *infants* need to be waſhed from original ſin: therefore they are proper ſubjects of baptiſm.

3. *Secondly*, If infants are capable of making a covenant, and were and ſtill are under the evangelical covenant, then they have a right

to

to baptiſm, which is the entring ſeal thereof. But infants are capable of making a covenant, and were and ſtill are under the evangelical covenant.

The cuſtom of nations and common reaſon of mankind, prove that infants may enter into a covenant, and may be obliged by compacts made by others in their name and receive advantage by them. But we have ſtronger proof than this, even God's own word *(Deut.* xxix. 10, 11, 12.*) Ye ſtand this day all of you before the Lord —your captains, with all the men of* Iſrael ; *your* little ones, *your wives and the ſtranger—that thou ſhouldſt enter into covenant with the* Lord *thy* God. Now God would never have made a *covenant* with *little ones*, if they had not been capable of it. 'Tis not ſaid *children* only but *little children*, the Hebrew word properly ſignifying infants. And theſe may be ſtill, as they were of old, obliged to perform in after-time, what they are not capable of performing at the time of their entring into that obligation.

4. The infants of believers, the true children of faithful Abraham, always were under the goſpel covenant. They were included in it, they had a right to it, and to the ſeal of it: as an infant-heir has a right to his eſtate, though he cannot yet have actual poſſeſſion. The covenant with Abraham was a goſpel covenant : the condition the ſame, namely faith : which the apoſtle obſerves was *imputed unto him for righteouſneſs.*

The

The inſeparable fruit of this faith was obedience; for by faith he left his country, and offered his Son. The benefits were the ſame; for God promiſed, *I will be thy* God, *and the* God *of thy ſeed after thee:* and he can promiſe no more to any creature; for this includes all bleſſings, temporal and eternal. The Mediator is the ſame; for it was *in his ſeed*, that is, in *Chriſt*, (*Gen.* xxii. 18. *Gal.* iii. 16.) that *all nations* were to *be bleſſed:* on which very account the apoſtle ſays. *The goſpel was preached unto* Abraham, (*Gal.* iii. 8.) Now the ſame promiſe that was made to him, the ſame covenant that was made with him, was made *with his children after him*, (Gen. xvii. 7. Gal. iii. 7.) And upon that account it is called *an everlaſting covenant*. In this covenant children were alſo obliged to what they knew not, to the ſame faith and obedience with Abraham. And ſo they are ſtill: as they are ſtill equally entitled to all the benefits and promiſes of it.

5. Circumciſion was then the ſeal of the covenant; which is itſelf therefore figuratively termed, *The covenant*, (Acts vii. 8.) Hereby the children of thoſe who profeſt the true religion, were then admitted into it, and obliged to the conditions of it, and *when the law was added*, to the obſervance of that alſo. And when the old ſeal of circumciſion was taken off, this of baptiſm was added in its room; our Lord appointing one poſitive inſtitution to ſucceed another. A new ſeal was ſet to Abraham's covenant: the ſeals differed

fered, but the deed was the ſame; only that part was ſtruck off which was political or ceremonial. That baptiſm came in the room of circumciſion, appears as well from the clear reaſon of the thing, as from the apoſtles argument, where after *circumciſion* he mentions *baptiſm*, as that wherein God had *forgiven us our treſpaſſes:* to which he adds, the *blotting out the hand writing of ordinances*, plainly relating to circumciſion and other Jewiſh rites; which as fairly implies, that baptiſm came in the room of circumciſion, as our Saviour's ſtiling the other ſacrament *the paſſover* (Col. ii. 11, 12, 13. Luke xxii. 15.) ſhews that it was inſtituted in the place of it. Nor is it any proof that baptiſm did not ſucceed circumciſion, becauſe it differs in ſome *circumſtances*, any more than it proves the Lord's ſupper did not ſucceed the paſſover, becauſe in ſeveral circumſtances it differs from it. This then is a ſecond ground. Infants are capable of entering into covenant with God. As they always were, ſo they ſtill are under the evangelical covenant. Therefore they have a right to baptiſm, which is now the entering ſeal thereof.

6. *Thirdly*, If infants ought to *come to* Chriſt, if they are capable of admiſſion into the church of God, and conſequently of ſolemn, ſacramental dedication to him, then they are proper ſubjects of baptiſm. But infants are capable of coming to Chriſt, of admiſſion into the church, and ſolemn dedication to God.

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That infants ought to *come to* Chriſt appears from his own words. *They brought little children to Chriſt, and the diſciples rebuked them. And Jeſus ſaid, Suffer* little children to come unto me, *and forbid them not; for of ſuch is the kingdom of heaven*, Matt. xiv. 13, 14. St. Luke expreſſes it ſtill more ſtrongly, (chap. xiv. 18.) *They brought unto him even* infants, *that he might touch them.* Theſe *children* were ſo *little*, that they were *brought* to him. Yet he ſays, Suffer them to *come unto me:* ſo little, that he *took them up in his arms*; yet he rebukes thoſe who would have hindered their *coming* to him. And his command reſpected the future as well as the preſent. Therefore his diſciples or miniſters are ſtill to *ſuffer* infants *to come*, that is to be *brought unto* Chriſt. But they cannot now *come to him*, unleſs by being *brought* into the church; which cannot be but by baptiſm. Yea and *of ſuch*, ſays our Lord, *is the kingdom of heaven*; not of ſuch only, as were like theſe infants. For if they themſelves were not fit to be ſubjects of that kingdom, how could others be ſo, becauſe they were like them? Infants therefore are capable of being admitted into the church, and have a right thereto. Even under the Old Teſtament they were admitted into it by circumciſion. And can we ſuppoſe they are in a worſe condition under the goſpel, than they were under the law? And that our Lord would take away any privileges which they then enjoyed? Would he not rather make additions

tions to them? This then is a third ground. Infants ought *to come to Chriſt*, and no man ought to *forbid* them. They are capable of admiſſion into the church of God. Therefore they are proper ſubjects of baptiſm.

7. *Fourthly*, If the apoſtles baptized infants, then are they proper ſubjects of baptiſm. But the apoſtles baptized infants, as is plain from the following conſideration. The Jews conſtantly *baptized* as well as circumciſed all *infant-proſelytes*. Our Lord therefore commanding his apoſtles, to *proſelyte* or *diſciple* all nations by *baptizing* them, and not forbidding them to receive infants as well as others, they muſt needs baptize children alſo.

That the Jews admitted proſelytes by baptiſm as well as by circumciſion, even whole families together, parents and children, we have the unanimous teſtimony of their moſt ancient, learned and authentic writers. The males they received by baptiſm and circumciſion; the women by baptiſm only. Conſequently the apoſtles, unleſs our Lord had expreſly forbidden it, would of courſe do the ſame thing.

Indeed the conſequence would hold from circumciſion only. For if it was the cuſtom of the Jews, when they gathered proſelytes out of all nations, to admit children into the church by circumciſion, though they could not actually believe the law or obey it: then the apoſtles, making proſelytes to Chriſtianity by baptiſm, could

never think of excluding children, whom the Jews always admitted (the reaſon for their admiſſion being the ſame) unleſs our Lord had expreſly forbidden it. It follows, the apoſtles baptized infants. Therefore they are proper ſubjects of baptiſm.

8. If it be objected, there is no expreſs mention in ſcripture of any infants whom the apoſtles baptized: I would aſk, Suppoſe no mention had been made in *the acts* of thoſe two women baptized by the apoſtles, yet might we not fairly conclude, that when ſo many thouſands, ſo many entire houſholds were baptized, women were not excluded? Eſpecially ſince it was the known cuſtom of the Jews to baptize them? The ſame holds of children: Nay more ſtrongly, on the account of circumciſion. Three thouſand were baptized by the apoſtles in one day, and five thouſand in another. And can it be reaſonably ſuppoſed, that there were no children among ſuch vaſt numbers? Again, the apoſtles baptized many families: nay, we hardly read of one maſter of a family, who was converted and baptized, but his whole family (as was before the cuſtom among the Jews) were baptized with him. Thus the *jailor's houſhold, he and all his: the houſhold of Caius*, of *Stephanus*, of *Criſpus*. And can we ſuppoſe, that in all theſe houſholds, which we read, were without exception baptized, there ſhould not be ſo much as one child, or infant? But, to go one ſtep further. St. Peter ſays to the multitude,

tude, Acts ii. 38. *Repent and be baptized* every one of you, *for the remiſſion of ſins. For the promiſe is to you, and to* your children. Indeed the anſwer is made directly, to thoſe who aſked, *What ſhall we do?* But it reaches farther than to thoſe who aſked the queſtion. And though children could not actually *repent*, yet they might be baptized. And that they are included appears, 1. Becauſe the apoſtle addreſſes to *every one* of them, and in *every one*, children muſt be contained, 2. They are expreſsly mentioned, *The promiſe is to you and to your children.*

9. *Laſtly*, If to baptize *infants* has been the general practice of the Chriſtian church in all places and in all ages, then this muſt have been the practice of the apoſtles, and conſequently, the mind of Chriſt. But to baptize infants has been the general practice of the Chriſtian church, in all places and in all ages. Of this we have unexceptionable witneſſes. St. Auſtin for the Latin church, (who flouriſhed before the year 400) and Origen for the Greek (born in the ſecond century) both declaring, not only that the whole church of Chriſt did then baptize infants, but likewiſe that they received this practice from the apoſtles themſelves. *(Auguſt.* de *Geneſi Lib.* 10. c. 23. *Orig.* in *Rom.* 6.) St. Cyprian likewiſe is expreſs for it, and a whole council with him. *(Epiſ. ad Fidum)* If need were we might cite likewiſe Athanaſius, Chryſoſtom, and a cloud of

witneſſes. Nor is there *one inſtance* to be found in all antiquity, of any orthodox Chriſtian, who denied baptiſm to children when brought to be baptized: nor any one of the fathers, or antient writers, for the firſt eight hundred years at leaſt, who held it unlawful. And that it has been the practice of all regular churches ever ſince is clear and manifeſt. Not only our own anceſtors when firſt converted to Chriſtianity, not only all the European churches, but the African too and the Aſiatic, even thoſe of St. Thomas in the Indies, do and ever did baptize their children. The fact being thus cleared, that infant-baptiſm has been the general practice of the Chriſtian church in all places and in all ages, that it has continued without interruption in the church of God for above ſeventeen hundred years, we may ſafely conclude, it was handed down from the apoſtles, who beſt knew the mind of Chriſt.

10. To ſum up the evidence; if outward baptiſm be generally, in an *ordinary* way neceſſary to ſalvation, and infants may be ſaved as well as adults, nor ought we to neglect any means of ſaving them: if our Lord commands ſuch to *come*, to be *brought* unto him, and declares, *of ſuch is the kingdom of heaven:* if infants are capable of making a covenant, or having a covenant made for them by others, being included in Abraham's covenant, (which was a covenant of faith, an evangelical covenant) and never excluded by Chriſt: if they have a right to be members

members of the church, and were accordingly members of the Jewiſh: if ſuppoſe our Lord had deſigned to exclude them from baptiſm, he muſt have expreſsly forbidden his apoſtles to baptize them (which none dares to affirm he did) ſince otherwiſe they would do it of courſe, according to the univerſal practice of their nation: if it is highly probably they did ſo, even from the letter of ſcripture, becauſe they frequently baptized whole houſholds, and it would be ſtrange, if there were no children among them: if the whole church of Chriſt for ſeventeen hundred years together baptized infants, and were never oppoſed till the laſt century but one, by ſome not very holy men in Germany. Laſtly, If there are ſuch ineſtimable benefits conferred in baptiſm, the waſhing away the guilt of original ſin, the ingrafting us into Chriſt, by making us members of his church, and thereby giving us a right to all the bleſſings of the goſpel: it follows, that infants, may, yea, ought to be baptized, and that none ought to hinder them.

I am, in the laſt place, to anſwer thoſe objections, which are commonly brought againſt infant-baptiſm.

1. The chief of theſe is: "Our Lord ſaid to his apoſtles, Matt. xxviii. 19. *Go and teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghoſt.* Here Chriſt himſelf put *teaching* before *baptizing*. Therefore infants

being incapable of being *taught*, are incapable of being *baptized*."

I anſwer, 1. The order of *words* in ſcripture, is no certain rule for the order of *things*. We read in St. Mark i. 4. John *baptized in the wilderneſs, and preached the baptiſm of repentance*. And ver. 5. *They were baptized of him in Jordan, confeſſing their ſins*. Now either the order of words in ſcripture does not always imply the ſame order of things; or it follows, that John baptized before his hearers either *confeſſed* or *repented*. But 2. the words are manifeſtly miſtranſlated. For if we read, *Go and teach all nations, baptizing them—teaching them to obſerve all things*, it makes plain tautology, vain and ſenſeleſs repetition. It ought to be tranſlated (which is the literal meaning of the words) *Go and make diſciples of all nations, by baptizing them*. That infants are capable of being made proſelytes or diſciples has been already proved. Therefore this text, rightly tranſlated, is no valid objection againſt *infant baptiſm*.

2. Their next objection is, "The ſcripture ſays, *Repent and be baptized*; *Believe and be baptized*. Therefore repentance and faith ought to go before baptiſm. But infants are incapable of theſe. Therefore they are incapable of baptiſm."

I anſwer, repentance and faith were to go before circumciſion, as well as before baptiſm. Therefore if this argument held, it would prove

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juſt as well, that infants were incapable of circumciſion. But we know God himſelf determined the contrary, commanding them to be circumciſed at eight days old. Now if infants were capable of being circumciſed, notwithſtanding that repentance and faith, were to go before circumciſion in grown perſons, they are juſt as capable of being baptized; notwithſtanding that repentance and faith are in grown perſons to go before baptiſm. This objection therefore is of no force: for it is as ſtrong againſt circumciſion of infants as infant-baptiſm.

3. It is objected, thirdly, "There is no command for it in ſcripture. Now God was angry with his own people, becauſe they did that, which he ſaid, *I commanded them not*, Jer. vii. 31. One plain text would end all the diſpute."

I anſwer, 1. We have reaſon to fear it would not. It is as poſitively *commanded* in a very *plain text* of ſcripture, that we ſhould *teach and admoniſh one another with pſalms and hymns and ſpiritual ſongs, ſinging to the Lord with grace in our hearts*, Eph. v. 14. as it is to *honour* our *father and mother*. But does this put an end to all diſpute? Do not theſe very perſons abſolutely refuſe to do it, notwithſtanding a plain text, an expreſs command?

I anſwer 2. They themſelves practiſe what there is neither *expreſs command*, nor clear example for in ſcripture. They have no *expreſs command* for baptizing women. They ſaid indeed,

"Women are implied in *all nations*." They are; and so are infants too: but the command is not *express* for either. And for admitting women to the Lord's supper, they have neither express command, nor clear example. Yet they do it continually, without either one or the other. And they are justified therein by the plain reason of the thing. This also justifies us, in baptizing infants, though without *express command*, or clear *example*.

If it be said, "But there is a *command*, (1 Cor. xi. 28.) *Let a man* ἄνθρωπος *examine himself, and so let him eat of that bread:* the word *man* in the original signifying indifferently either men or women." I grant it does in other places; but here the word *himself* immediately following, confines it to men only. "But women are implied in it, though not expreſt." Certainly: and so are infants in *all nations*.

"But we have scripture *example* for it: for it is said in *the Acts*, *The apostles continued in prayer and supplication with the women*." True, in prayer and supplication; but it is not said, *in communicating*. Nor have we one clear example of it in the bible.

Since then they admit women to the communion, without any *express command* or *example*, but only by consequence from scripture, they can never shew reason why infants should not be admitted to baptism, when there are so many scriptures

ſcriptures which by fair conſequence ſhew they have a right to it, and are capable of it.

As for the texts wherein God reproves his people for doing *what he commanded them not:* that phraſe evidently means, what he had forbidden; particularly in that paſſage of Jeremiah. The whole verſe is, *They have built the high places of Tophet, to burn their ſons and their daughters in the fire, which I commanded them not.* Now God had expreſly forbidden them to do this; and that on pain of death. But ſurely there is a difference between the Jews offering their ſons and daughters to devils, and Chriſtians offering theirs to God.

On the whole therefore, it is not only lawful and innocent, but meet, right and our bounden duty, in conformity to the uninterrupted practice of the whole church of Chriſt from the earlieſt ages, to conſecrate our children to God by baptiſm, as the Jewiſh church were commanded to do by circumciſion.

Nov, 11, 1756.

A LETTER to the Rev. Mr. TOOGOOD, of *Exeter*;

Occaſioned by his diſſent from the church of *England*

FULLY JUSTIFIED.

SIR,

IF you fairly repreſent Mr. White's arguments, they are liable to much exception. But whether they are or no, your anſwers to them are far from unexceptionable. To the manner of the whole I object, you are not ſerious: you do not write as did thoſe excellent men, Mr. Baxter, Mr. Howe, Dr. Calamy, who ſeem always to ſpeak not laughing but weeping. To the matter I object, That if your argument hold, as it is propoſed in your very title-page, if "a diſſent from our church be the genuine conſequence of the allegiance due to Chriſt," then all who do not diſſent, have renounced that allegiance, and are in a ſtate of damnation!

I have

I have not leiſure to conſider all that you advance, in proof of this ſevere ſentence. I can only at preſent examine your main argument, which indeed contains the ſtrength of your cauſe. " My ſeparation from the *church of* England you ſay, is a debt I owe to God, and an act of allegiance due to Chriſt the only Lawgiver in the church." †

Again. " The controverſy turns upon *one ſingle point*, Has the church *power to decree rites and ceremonies?* If it has this power, then all the objections of the diſſenters, about kneeling at the Lord's ſupper and the like, are impertinent; if it has no power at all of this kind, yea, if Chriſt, the great Lawgiver and King of the church hath expreſsly commanded, that no power of this kind ſhall ever be *claimed* or ever be *yielded* by any of his followers: then the diſſenters will have honour before God for proteſting againſt ſuch uſurpation." ‡

I join iſſue on this ſingle point: " If Chriſt hath expreſsly commanded, that no power *of* this kind ſhall ever be *claimed*, or ever *yielded* by any of his followers:" Then are all who yield it, all churchmen, in a ſtate of damnation, as much as thoſe who *deny the Lord that bought them.* But if Chriſt hath not expreſsly commanded this, we may go to church, and yet not go to hell.

To the point then. The power I ſpeak of

† p. 2. ‡ p. 3.

is a power of *decreeing rights and ceremonies*, of appointing such circumstantials (suppose) of public worship as are in themselves purely indifferent, being no way determined in scripture.

And the question is, " Hath Christ expressly commanded, that this power shall never be *claimed*, nor ever *yielded* by any of his followers?" This I deny. How do you prove it?

Why thus. " If the church of England has this power, so has the church of Rome."† Allowed. But this is not to the purpose. I want " the *express command* of Christ."

You say, " *Secondly*, The persons who have this power in England, are not the clergy, but the parliament."‡ Perhaps so. But this also strikes wide. Where is the " *express command* of Christ? "

You ask, " *Thirdly*, How came the civil magistrate by this power?‖ Christ commands us to *call no man on earth father and master*, that is, to acknowledge no authority of *any* in matters of religion."§ At length we are come to the express command, which according to *your* interpretation is express enough : " That is, acknowledge no authority of *any* in matters of religion :" own no power in *any* to appoint any circumstance of public worship, any thing pertaining to decency and order. But this interpretation is not allowed. It is the very point in question.

We allow, Christ does here *expressly command* to

† p. 4. ‡ p. 8, 9. ‖ p. 11. § p. 12.

to acknowledge no *ſuch authority* of *any*, as the Jews paid their Rabbies, whom they uſually ſtiled, either *fathers* or *maſters*: implicitly believing all they affirmed, and obeying all they enjoined. But we deny, that he expreſsly commands, to acknowledge *no authority* of *governors*, in things purely indifferent, whether they relate to the worſhip of God, or other matters.

You attempt to prove it by the following words, "(*Matt.* xxiii. 8, 9.) *One is your Maſter* and Lawgiver, *even* Chriſt: *and all ye are brethren*; all Chriſtians; having no dominion over one another." True: no *ſuch dominion* as their Rabbies claimed: but in all things indifferent, Chriſtian magiſtrates have dominion. As to your inſerting, *and Lawgiver* in the preceding clauſe, you have no authority from the text: for it is not plain, that our Lord is here ſpeaking of himſelf in that capacity. Διδάσκαλος the word here rendered *maſter*, you well know conveys no ſuch idea. It ſhould rather have been tranſlated, *teacher*. And indeed the whole text primarily relates to doctrines.

But you cite another text: *The princes of the Gentiles exerciſe dominion over them: but it ſhall not be ſo among you:* Matt. xx. 25. Very good: that is, Chriſtian paſtors, ſhall not exerciſe *ſuch dominion* over their flock, as Heathen princes do over their ſubjects. Moſt ſure: but without any violation of this, they may appoint how *things* ſhall *be done decently and in order*.

"But

"But Chriſt is the ſole *Lawgiver*, *Judge*, and *Sovereign* in his church."† He is, the ſole *Sovereign*, *Judge*, and *Lawgiver*. But it does not follow (what you continually infer) that there are no *ſubordinate judges* therein: nor, that there are none who have power, to make regulations therein in ſubordination to him. King *George* is ſovereign, judge, and lawgiver, in theſe realms. But are there no ſubordinate judges? Nay, are there not many who have power to make rules or laws in their own little communities? And how does this "invade his authority and throne!" Not at all; unleſs they contradict the laws of his kingdom.

"However he alone has authority to fix the *terms of communion* for his followers or church.‡ And the terms he has fixt no men on earth have authority to ſet aſide or alter." This I allow (although it is another queſtion) none has authority to exclude from the church of Chriſt, thoſe who comply with the terms which Chriſt has fixt. But, not to admit into the ſociety called *The church of England*, or, not to adminiſter the Lord's ſupper to them, is not the ſame thing with "excluding men from the church of Chriſt:" unleſs this ſociety be *The whole church of* Chriſt, which neither you nor I will affirm. This ſociety therefore may ſcruple to receive thoſe as members, who do not obſerve her rules in things indifferent, without pretending "to ſet aſide or alter,

† p. 12. ‡ ibid.

alter the terms which Chriſt has fixt" for admiſſion into *the Chriſtian church:* and yet without "lording it over God's heritage, or uſurping Chriſt's throne." Nor does all "the allegiance we owe him," at all hinder our *obeying them that have the rule over us*, in things of a purely indifferent nature. Rather, our allegiance to *him*, requires our obedience to *them*. In being "their ſervants" thus far we are "Chriſt's ſervants." We obey his *general* command, by obeying our governors in *particular* inſtances.

Hitherto you have produced no *expreſs command of* Chriſt to the contrary. Nor do you attempt to ſhew any ſuch, but ſtrike off from the queſtion for the twelve or fourteen pages following. But after theſe you ſay, † "The ſubjects of Chriſt are *expreſsly commanded* to receive nothing as *parts of religion*, which are only *commandments of men*," Matt. xv. 9. We grant it: but this is no command at all, not to *obey thoſe who have the rule over us*. And we muſt obey them in things indifferent, or not at all. For in things which God hath forbidden, ſhould ſuch be enjoined, we dare not obey. Nor need they enjoin what God hath commanded.

Upon the whole, we agree, that Chriſt is the only *ſupreme Judge and Lawgiver* in the church: I may add, and in the world: for *there is no power* no ſecular power, but of God: of God

† p. 26.

God who *was manifeſted in the fleſh who is, over all, bleſſed for ever.* But we do not at all agree in the inference which you would draw therefrom namely, that there is no *ſubordinate judge or lawgiver in the church.* You may juſt as well infer, That there is no ſubordinate judge or lawgiver *in the world.* Yea there is, both in the one and the other. And in obeying theſe *ſubordinate powers*, we do not, as you aver, renounce the *Supreme*: no, but we obey *them*, for *his* ſake.

We believe, it is not only innocent, but our bounden duty ſo to do: in all things of an indifferent nature to *ſubmit* ourſelves *to every ordinance of man*; and that *for the* Lord's *ſake*: becauſe we think, he has not forbidden, but expreſsly commanded it. Therefore " as a genuine fruit of our allegiance to Chriſt," we *ſubmit* both *to the king* and *governors ſent by him*, ſo far as poſſibly we can, without breaking ſome plain command of God. And you have not yet brought any plain command, to juſtify that aſſertion that " we may not *ſubmit* either *to the king*, or to *governors ſent by him*, in any circumſtance relating to the worſhip of God."

* Here is a plain declaration, *there is no power but of* God; *the powers that exiſt are ordained of* God. *Whoſoever therefore reſiſteth the power*, (without an abſolute neceſſity, which in things indifferent there is not) *reſiſteth the ordinance of* God. And here is a plain command grounded thereon: *let every ſoul be ſubject to the higher*

higher powers. Now by what ſcripture does it appear, That we are not to be *ſubject* in any thing pertaining to the worſhip of God? This is an exception which we cannot poſſibly allow, without clear warrant from Holy Writ. And we apprehend, thoſe of the church of Rome alone, can decently plead for ſuch an exception. It does not ſound well in the mouth of a proteſtant, to claim *an exemption from the juriſdiction of the civil powers, in all matters of religion,* and in the minuteſt circumſtance relating to the church.

Another plain command is that mentioned but now: *ſubmit yourſelves to every ordinance of man for the Lord's ſake.* And this we ſhall think ourſelves hereby fully authorized to do, in things of a religious as well as a civil nature, till you can produce plain explicit proof from ſcripture, that we muſt ſubmit in the latter, but not in the former. We cannot find any ſuch diſtinction in the bible; and till we find it there, we cannot receive it. But muſt believe our allegiance to Chriſt requires ſubmiſſion to our governors in *all things* indifferent.

This I ſpeak, even on ſuppoſition, that the things in queſtion were enjoined merely by the king and parliament. If they were, what then? Then I would *ſubmit to* them *for the* Lord's *ſake.* So that in all your parade, either with regard to king *George* or queen *Anne*, there may be *wit*, but no *wiſdom:* no force, no argument,

till

till you can support this distinction, from plain testimony of scripture.

'Till this is done, it can never be proved, that "a dissent from the church of *England*, (whether it can be justified from other topics or no) is the genuine and just consequence, of the allegiance which is due to Christ, as the only Lawgiver in the church." As you proposed to "bring the controversy to this short and *plain* issue, to let it turn on *this single* point:" I have done so; I have spoke to this alone; although I could have said something on many other points, which you have advanced as points of the utmost certainty, although they are far more easily affirmed than proved. But I wave them *for the present*: hoping this may suffice, to shew any fair and candid enquirer, That it is very possible to be united to Christ and to the *church of England* at the same time: that we need not separate from the church, in order to preserve our allegiance to Christ; but may be firm members thereof and yet *have a conscience void of offence toward* God *and toward man.*

I am, Sir,

Your very humble servant,

JOHN WESLEY.

BRISTOL,
Jan. 10, 1758.

THOUGHTS

THOUGHTS

UPON

INFANT-BAPTISM.

Extracted from a late WRITER.

THE baptiſm of infants has been a troubleſome diſpute almoſt ever ſince the reformation: but I ſhall only rehearſe a few arguments commonly uſed to vindicate the practice of baptizing children.

I. *The covenant* made with Abraham, and *his ſeed*, Gen. xvii. is the *covenant of grace*; it includes, and was deſigned to extend to *all believers*. When God promiſed to be a God to Abraham, and to *his ſeed*, St. Paul aſſures us, that by Abraham's ſeed is meant all that ſhould imitate the faith

faith of Abraham, whether they be Jews or Gentiles, *Gal.* iii. 7. *Know ye therefore, that they who are of* faith, *the ſame are the* children of Abraham, ver. 29. *If ye are Chriſt's, then are ye* Abraham's *ſeed, and heirs according to the promiſe.*

The *ſame* ſpiritual promiſes, and bleſſings, which belonged to the church under the *Old Teſtament*, belong alſo to it under the *New*, Acts ii. 39. 2 Cor. i. 20. Abraham is repreſented as the *root*, or *ſtock* of the viſible church, *Rom.* xi. 16, 17, *&c.* The Jewiſh church are the *natural* branches of it: the Gentiles are *ingrafted* into the *ſame ſtock*, ver. 17. 24, and partake of the bleſſings of it.

From theſe texts (and many others might eaſily be produced) it ſeems evident, that the Jewiſh and the Chriſtian church are but one and the ſame viſible church in a continued ſucceſſion, though under different adminiſtrations, and ordinances.

II. The *covenant* made with Abraham, and with *his ſeed, is ſtill in force.* This is implied in what has been already ſaid: but it ought to be particularly conſidered. It is plainly aſſerted by the apoſtle, *Gal.* iii. 17. To the ſame purpoſe the apoſtle ſpeaks in *Rom.* iv. 14, 16. Here he declares, that the promiſe made to Abraham, is not made of *none effect*, or aboliſhed, but is ſure to all believers in *all ages.*

Ever ſince God called the family of Abraham, and ſettled his viſible church in it, he never ſuf-

fered

fered it to fail. It was an *everlasting covenant* that he made with Abraham, to be his God, and the God of his seed, Gen. xvii. 7, that he might be the father both of Jews and Gentiles, who were brought into the church, as in *Rom.* iv. 11, 16.

III. The *children of the* Jews were visible members of the Jewish church under the covenant of Abraham, and as such they were acknowledged, and received into it by circumcision, as the door of entrance, *Gen.* xvii. 9—14.

IV. *The children of Christians* were *never* cut off from this privilege, when their fathers were received into the church, whether they were Jews or Gentiles; and therefore they are members of the Christian church also, under spiritual promises, and blessings. When the Jews, the *natural branches*, were cut off from the good olive-tree, their *little buds* were cut off with them also; and when the Gentiles by a profession of faith were *grafted* in, as *foreign* branches, their *little buds* were grafted in with them. Christ received *the children that were brought* by their parents, and *laid his hands on them, and blessed them, and said, Of such is the kingdom of heaven*, Matt. xi 13—16. The promises of the Old Testament, wherein children are included in some of the prophets, do refer to the Gentile church as well as the Jewish, Isa. xliv. 3, 5. Isa lxv. 23. Joel

Joel ii. 28, 29. For *it is the bleſſing of* Abraham which reaches to his ſeed, *that comes upon the* Gentiles *through* Jeſus Chriſt, *Gal.* iii. 14. *Rom.* xv. 8, 9, *that the* Gentiles *may glorify* God *for his mercy.*

V. *Baptiſm* is now (like circumciſion of old) the *ſign* of God's covenant. This is plainly intimated by the apoſtle in *Gal.* iii. 27, 29. Circumciſion being aboliſhed, and baptiſm coming in the room of it, baptiſm ſhould be applied to *all* thoſe, who have any intereſt in the covenant, as circumciſion was. Now that baptiſm is come in the room of circumciſion, ſeems plain from *Col.* ii. 12, where the apoſtle argues, that being baptized, we need not be circumciſed: and beſides baptiſm and circumciſion ſignify the ſame thing, *i. e.* the removal of ſin; one by cutting off, and the other by waſhing away.

VI. As this ſeems to manifeſt the *right of the children of Chriſtians* to theſe bleſſings, or that they have an intereſt in this covenant, ſo there are ſome conſiderations, which render it very probable that children ſhould be admitted into the viſible church, by the *Chriſtian* door of entrance, that is *baptiſm*. As for inſtance

Firſt the goſpel, which is a diſpenſation of greater grace, does not *leſſen*, but *increaſe* the *privileges* of the church: it takes away yokes and burdens indeed, ſuch as circumciſion was,

Acts

Acts xv. 10. but does not *diminish* its honours or privileges.

Again, when the father or mother of a family believed in Christ, their households were baptized together with themselves even where there is no mention that the household believed in Christ also: as in the case of Lydia and Stephanas, Acts xvi. 15. 1 Cor. i. 16. Now children are usually a considerable part of the household.

Yet further, children under the *New Testament* are as capable of receiving the blessings signified, and fulfilling the duties enjoined, as ever they were under the *old*. It is granted, that they neither could *then*, nor can *now* understand the blessings nor the duties; yet they might receive the seal of circumcision, or of baptism, as a bond laid upon them in their infancy, to fulfil the obligations and the duties of riper years, and as an encouragement to wait, and hope for the blessings. This was the case of Jewish infants, and why may not Christians be favoured with it also?

The covenant made with Abraham, and with his *seed*, Gen. xvii. 7. included *infants*. This covenant is not repealed or disannulled (II. Ar.) It was intended to extend to Christians, and their *seed* (I.) It is confirmed by God to Christ, (*Gal.* iii. 17.) i. e. It was made with Christ, considered as including all his members in him. As circumcision of old was the sign of admitting persons into this covenant; so now *baptism* is the *sign* of admitting persons into the *same* individual covenant

covenant (V.) therefore it muſt be adminiſtered to the *ſame perſons*, i. e. to *infants*, as well as to the adult. When the *covenant* is the *ſame*, the *privileges* and *promiſes* the *ſame*, the *ſeal* muſt have been the *ſame*, if it had not been changed, and the *ſeed* of Abraham to inherit muſt be the *ſame* alſo, unleſs there is any alteration made in the goſpel. The ſeed in covenant included *infants*; and therefore *infants* are ſtill *part* of that ſeed of Abraham. The ſeed of Abraham had a *right* to the *ſeal* of the *covenant*; their *right* ſtill *continues* as the *covenant* does; and therefore they are to be admitted, *infants* in particular, to *baptiſm*, the preſent *ſeal* of this *covenant*.

If God thought fit to make any alterations in any circumſtance of this covenant, it ſeems neceſſary, that he ſhould give notice of it in the goſpel. Accordingly as he thought fit to change the old ſign of circumciſion for baptiſm, ſo he has in the goſpel, expreſsly warned us of the change, *Acts* xv. 24.—xxii. 21, 25. *Gal.* v. 2, 3. And as he choſe to make one alteration, with regard to the *perſons* to whom the *ſeal* of the ſaid *covenant* ſhould be applied, and to ordain that *females*, as well as males, ſhould be baptized, ſo he has expreſsly told us of this alteration in the goſpel, *Acts* viii. 12 xvi. 14, 15. *Gal* iii. 27, 28. In like manner it muſt be concluded, that if God would have had a farther alteration made, if *infants* of believing parents, that were formerly to partake of the ſeal of this *covenant* were,

upon

upon the coming of Chriſt, to partake of it *no more*; undoubtedly God would have given us expreſs warning of it, and have told us in the goſpel, that though *infants*, before Chriſt came were in the *covenant*, *now* they are to be *ſhut out* of it. But as the goſpel ſays no ſuch thing, it ſeems to me certain it cannot be true. It is then incumbent upon thoſe who oppoſe infant-baptiſm, if they would make their point good, poſitively to prove this by texts, which expreſsly declare, that *Chriſt* has *caſt infants* out of the *covenant*, though before they were in it. But no ſuch texts can be produced: therefore it appears *they continue in covenant* and have ſtill a *right* to the ſeal of it, which is *baptiſm*.

It will be in vain here to urge, that the ſcripture ſufficiently declares againſt applying this ſeal of the *covenant* to infants, by making *faith* and *repentance* the *conditions* of *baptiſm*. For this kind of arguing would as well prove, that *infants* heretofore were not qualified for *circumciſion*, which yet no man will aſſert. As this argument would prove too much, it muſt be looked upon as proving nothing. It will be needful to add as a diſtinct head, that

VII. The texts which ſpeak of faith as the term of baptiſm, do not at all imply, that *infants* are not to be baptized. In the caſe juſt now mentioned there is a parallel between *baptiſm* and *circumciſion*. If a Heathen heretofore was pro-

felyted to the *Jewiſh* religion, and did hereupon deſire to be circumciſed, he was admitted to *circumciſion* upon the account of his faith in the God of *Iſrael*. And till he profeſſed this faith, he could not *lawfully* be circumciſed. And if a *Jewiſh prophet* had been inviting a ſet of Heathens to *Judaiſm*, and *circumciſion*, he would have been forced to talk in ſuch a manner as this, *viz.* "Believe in the one true God, and ye ſhall be circumciſed. He that believeth, and is circumciſed, ſhall be ſaved: but he that believeth not ſhall be condemned. Repent of your idolatry, and other ſins, and be circumciſed. Circumciſion now ſaveth us, not the putting away a bit of fleſh, but the anſwer of a good conſcience toward the true God. Ariſe then and be circumciſed, and put away your ſins." In this manner, the *Jewiſh prophet* muſt have ſpoke to his *Heathen audience*. And if he had ſucceeded, and made proſelytes, the hiſtory of it muſt have been expreſſed in ſuch a language as this, *viz.* "When the Heathens believed the prophet preaching the things concerning the kingdom of God, they were circumciſed. A certain *convert* ſaid to the *Jewiſh* prophet, What ſhould hinder my being circumciſed? The prophet anſwered, if you believe with all your heart, you may. He replied, I believe that there is one God, and that *Moſes* is his prophet. And hereupon he circumciſed him. Others hearing, believed, and were circumciſed." This, I apprehend, muſt have been the

the language, in case the prophet had preached to a Heathen nation, and proselyted them. And yet, I suppose, that no one would, from this kind of language, infer, that *infants* were not to be circumcised, or that *actual* faith in God was so universally necessary to *circumcision*, as that infants were not to receive it, for want of actual faith. As this will be allowed by every one, it must be acknowledged also, by parity of reason, that *the very same expressions*, when in the *same* circumstances applied to baptism, cannot imply that infants are not to be *baptized*. All I now contend for is, that they do not even *seem to imply*, that infants are not to be *baptized*; for this they cannot do, unless in the case above represented, they did also imply, that infants were not heretofore to be *circumcised*. As it will be allowed, they would not have implied this, they cannot consistently be thought to imply the other.

If it had been fit to have continued *circumcision*, as the sign of God's *covenant*, and Christ had actually continued it, when he gave his apostles a commission to proselyte the *Gentile* nations, I do not see how he could have expressed his thoughts better than this; *Go proselyte all nations, circumcising them in the name of the Father, and of the Son, and of the Holy Ghost*, i. e. Prove to the *Gentiles*, that Jesus is the Christ, and when they profess to believe this, *circumcise* them. Would the apostles, or any one else, have in-

ferred from hence, that infants, not having actual faith, were not to be circumcised? Nay, rather on the other hand, the apostle would have reasoned thus: "The sign of God's *covenant*, *circumcision*, has hitherto been *confined* to one nation, even that of the *Israelites*; but now Christ has commanded us to extend it to *all the nations* of the earth; he has ordered us to go and proselyte all *nations* and circumcise them. Surely it is his intention, that we should take our *pattern* from the practice of *circumcision* among the Jews. He cannot therefore be supposed to mean, that we must only circumcise grown men, who are capable of believing the gospel, and profess so to do. It is evident he intends, that when we shall have circumcised such, we should next circumcise *their male children*; and that in *after generations*, the males among them should be circumcised the eighth day. Thus it was at the first institution. Abraham was first circumcised, then his children, of whatsoever ages they happened to be; and in *after generations* their children were circumcised on the eighth day. This is a direction to us. And when we are bid to *go*, *proselyte all nations*, *circumcising them*, we plainly see, we are not forbidden to circumcise infants; but, on the contrary, are ordered to imitate this example of our father *Abraham*." I observed, if *circumcision* had been retained, as the seal of the *covenant*, and the same *commission* had been given to the apostles, as now was given them,

them, only the word *circumcise* used instead of *baptize*, no one would have imagined, that form of expression would in the least have interfered with the *circumcision* of infants. It is as certain then that the *same* form of words, applied to *baptism*, cannot in the least interfere with the *baptism of infants*.

These considerations, I think, *fully* take off the *force* of *all the objections* that men think they find in the scripture against the baptism of *infants*. If there be any thing in the *nature* of baptism, as a *seal* of the *covenant*, which *confines* it to such as *believe*, there must have been the *same* limiting nature in *circumcision*, which was a *seal* of the *same covenant*. But as *this* is certainly false, the other cannot be true. If an infant was not by reason of his age, *unqualified* to receive the sign of *circumcision*, *a seal of the righteousness of faith*, an infant cannot now by reason of his age, be consistently thought unqualified for *baptism*, which is a seal of the *same*.

Farther to confirm this point, if it needs *confirmation*, it may be observed, that *the same forms* of expression, which are urged out of the *New Testament*, to prove that infants are not qualified for *baptism*, for want of actual faith and repentance, would *equally* prove them unqualified for *salvation*. From Christ's saying, *He that believes, and is baptized, shall be saved*, some have inferred, that a person must actually believe or else he cannot be baptized. With as much strength of rea-

ſon they might infer, that a perſon cannot be ſaved unleſs he actually believe; eſpecially ſince it is added, *He that believeth ſhall not be damned.* Yet it is acknowleged, that though infants do not believe, yet they ſhall not be damned. It is evident then to all, that this text muſt be interpreted, as ſpeaking *only of the adult*, who were capable of hearing and believing the goſpel. Since then it does not at all ſpeak of infants, they may be ſaved, and may be baptized too, notwithſtanding they are not believers. The method of proving that they may be *ſaved without faith*, will as neceſſarily demonſtrate, that they may be *baptized without their own faith*, notwithſtanding any thing that is laid down in this text. Thus all the objections againſt infant-baptiſm are at once cut off.

VIII. *In the Chriſtian church from its earlieſt ages, and we think from the apoſtles time, it has been the cuſtom to baptize the infant children of profeſſed Chriſtians.*

To prove this I ſhall produce a few witneſſes, among many. 1. Juſtin Martyr, who wrote about forty years after the apoſtles, in his dialogue with Trypho the Jew, page 59, plainly ſpeaks of baptiſm, as being to Chriſtians in the ſtead of *circumciſion*. And in his *apology for the Chriſtians*, near the beginning, he ſays, "*Several perſons among us of ſixty and ſeventy years old, of both ſexes, were diſcipled* (or made diſciples) *to Chriſt in or from their*

their childhood." Pleaſe to obſerve, that Juſtin's word ἐμαθητεύθησαν, *were diſcipled*, or *made diſciples*, is the very ſame word that had been uſed by St. Matthew, xxviii. 19. in expreſſing our Saviour's command, μαθητεύσατε, *diſciple all nations*. And it was done to theſe perſons, Juſtin ſays, in, or from their childhood. And he wrote that *apology* within forty years of the death of the apoſtles: and ſeventy years reckoned back from that time, do reach into the midſt of the apoſtles time.

2. Irenæus, born about the time of St. John's death, in his treatiſe, *Adv. Hæreſ. lib.* 2. *cap.* 3. ſpeaking of Chriſt, ſays, "Not diſdaining nor going in a way above human nature, nor breaking in his own perſon the law which he had ſet for mankind: but ſanctifying every ſeveral age by the likeneſs it has to him. For he came to ſave all perſons by himſelf: *all*, I mean, who by him are *regenerated* unto God; *infants*, and little ones, and children, and youths, and elderly perſons. Therefore he went through the ſeveral ages: for infants being made an infant, ſanctifying infants, &c."

This teſtimony, which reckons *infants* among thoſe that are *regenerated*, is plain and full. Dr. Wall has largely ſhewn, that the word *regenerating* does, particularly in the writings of Irenæus, and in the uſual phraſe of thoſe times, ſignify *baptizing*; he mentions ſome places, which ex-

preſsly declare, that Chriſt was *regenerated* by John; meaning that he was *baptized* by him.

Near the time that Irenæus wrote the above treatiſe, Clemens Alexandrinus wrote his *pædagog*, wherein he expreſsly ſays, "The word *regeneration* is the name of *baptiſm*." (l. 1. c. 6. near the beginning:) His thus plainly declaring, that *regenerating* is the common name for *baptizing*, does very much confirm the argument taken from Irenæus, who aſſerts, that *infants* were *regenerated* unto God.

Pleaſe to take notice how near this man was to the apoſtles time. Irenæus himſelf ſays, l. 5. c. 30. that the revelation made to St. John in Patmos, was but a little before his time, and that revelation was five or ſix years before St. John's death. In an age ſo nigh the apoſtles, and in a place where one of them had ſo lately lived, the Chriſtians could not be ignorant what had been done in their time, in a matter ſo public as the baptizing, or not baptizing of infants.

3. Origen is not only expreſs for the baptizing of infants, but gives his reaſon for it: in his eighth homily, or ſermon, on Leviticus, c. 12. he thus ſays, "Hear David ſpeaking; *I was*, ſays he, *ſhapen in iniquity, and in ſin did my mother conceive me:* ſhewing, that every ſoul that is born in the fleſh is polluted with the filth of ſin, and iniquity: and that therefore that was ſaid, which we mentioned before; that *none is free from*

from pollution, though his life be but the length of one day.

" Beſides all this, let it be conſidered, what is the reaſon, that whereas the baptiſm of the church is given for the forgiveneſs of ſins, *infants are alſo by the uſage of the church, baptized*; when, if there was nothing in infants that wanted forgiveneſs and mercy, the grace of baptiſm would be needleſs to them."

Again, in his homily on Luke xiv. he ſays as follows: " Infants are baptized for the forgiveneſs of ſins. Of what ſins? Or when have they ſinned? Or how can any reaſon of the laver in their caſe hold good, but according to that ſenſe that we mentioned even now: *None is free from pollution, though his life be but the length of one day upon earth?* And it is for that reaſon, becauſe by the ſacrament of baptiſm the pollution of our birth is taken away, that infants are baptized."

Yet farther, in the fifth book of his commentary on the epiſtle to the Romans, he ſays thus, " And alſo in the law it is commanded, that a ſacrifice be offered for every child that is born; *a pair of turtle doves, or two young pigeons; of which one is for a ſin-offering, the other for a burnt-offering.* For what ſin is this one pigeon offered? Can the child that is new-born have committed any ſin? It has even *then* ſin, for which the ſacrifice is commanded to be offered; from which even he, *whoſe life is but of one day*, is denied to be free.

" For this alſo it was, that the church had FROM THE APOSTLES AN ORDER *to give baptiſm to infants.* For they to whom the divine myſteries were committed, knew that there is in all perſons the natural pollution of ſin, which muſt be done away by water, and the Spirit."

The reader is deſired to obſerve, that Origen not only ſays, that it was the *cuſtom of the church* to baptize *infants*, but he expreſsly affirms, " *That the church received an* order *from the* APOSTLES *to give baptiſm even to infants.*"

4. There is one circumſtance that makes Origen a more competent witneſs to give evidence, whether the baptizing of infants had been in uſe time out of mind, or not, than moſt other authors that we have left to us of that age; becauſe he was himſelf of a family that had been Chriſtian for a long time. The other witneſſes that I have mentioned, except Ireneæus, muſt have been themſelves baptized in adult age; becauſe they were of Heathen parents. But Origen's father was a martyr for Chriſt in the perſecution under Severus, the year after the apoſtles, 102. And Euſebius (in his hiſtory, book 6. ch. 19.) aſſures us, that his foreſathers had been Chriſtians for ſeveral generations.

Now ſince Origen was born in the eighty-fifth year after the apoſtles (for he was ſeventeen years old when his father ſuffered martyrdom) his grandfather, or at leaſt his great-grandfather, muſt have

have lived in the apoſtles time. And as he could not be ignorant whether he was himſelf baptized in infancy, ſo he had no farther than his own family to go, to enquire what was practiſed in the time of the apoſtles.

Beſides that, he was a very learned man, and could not be ignorant of the uſe of the churches; and in moſt of which he had alſo travelled; for as he was born and bred at Alexandria, ſo it appears out of Euſebius hiſtory, b. 6. that he had lived in Greece, and at Rome, and at Cappadocia, and Arabia, and ſpent the main part of his life in Syria and Paleſtine.

5. What I apprehend very much ſtrengthens the truth of infant-baptiſm, that it is of a divine original, is this, "About one hundred and fifty years after the death of St. John the apoſtle, there was an aſſembly of ſixty-ſix biſhops, who ſpoke of infant-baptiſm, as a known, eſtabliſhed, and unconteſted practice." One Fidus queſtioned, whether infants were to be baptized ſo ſoon as between two and three days after their birth, and whether it would not be better to defer their baptiſm till they were eight days old, as was obſerved in *circumciſion*; which ſcruples he propoſed to this aſſembly, and in which he deſired their reſolution, which they ſent in a letter to him; part of which I ſhall tranſcribe.

"Cyprian, and the reſt of the biſhops, who were

preſent at the council, ſixty-ſix in number, to Fidus our brother, greeting.

" We read your letter, moſt dear brother, - - - but as to the caſe of infants: whereas you judge, *that they muſt not be baptized within two or three days after they are born; and that the rule of circumciſion is to be obſerved, ſo that none ſhould be baptized, and ſanctified, before the eighth day after he is born:* we were all in our aſſembly of the contrary opinion.

" We judge that no perſon is to be hindered from obtaining the grace by the law that is now appointed; and that the ſpiritual *circumciſion* ought not to be reſtrained by the *circumciſion* that was according to the fleſh: but that all are to be admitted to the grace of Chriſt; ſince Peter ſpeaking in the *acts* of the apoſtles, ſays, *The Lord has ſhewn me, that no perſon is to be called common, or unclean.* . . . . .

" This therefore, dear brother, was our opinion in the aſſembly; that it is not for us to hinder any perſon from baptiſm and the grace of God, who is merciful, and benign, and affectionate to all. Which rule, as it holds for all, ſo we think it is more eſpecially to be obſerved in reference to infants newly born: to whom our help and the divine mercy is rather to be granted; becauſe, by their cries and tears at their firſt entrance into the world, they do intimate nothing ſo much, as that they implore compaſſion."

From this piece of hiſtory it appears, that both

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the perſons who moved the doubt, and all the perſons who reſolved it, *unanimouſly* agreed in this, that *infants were to be baptized*, and that it was the ſettled cuſtom of the church to baptize them. If the aſſembly had been againſt infant-baptiſm, they would have anſwered; *It is ſo far from being neceſſary to baptize children on the eighth day after their birth, that they ought not to be baptized at all, till they are of age to judge and act for themſelves.* But none of thoſe biſhops was in this ſentiment. They all looked upon it, as a thing unconteſted, that infants were to be baptized.

If we look back from this time to the ſpace that had paſſed from the apoſtles time, which was but 150 years, we muſt conclude, that it was eaſy then to know the practice of *Chriſtians* in the apoſtles days, for ſome of theſe 66 biſhops may be thought to be at this time ſixty or ſeventy years old themſelves, which reaches almoſt to half the ſpace: and at that time when they were infants, there muſt have been ſeveral alive, that were born within the apoſtles age. And ſuch could not be ignorant whether infants were baptized in that age, when they themſelves were ſome of thoſe infants. And as there was no diſpute, or difference of opinion (as there muſt have been among ſo many, if any innovation had been made: for it is here expreſsly ſaid, *there was not one of* Fidus's *mind*) that infant-baptiſm muſt be delayed till the eighth day; much leſs

then

then was there any of opinion, that it was not to be at all.'

" In a doctrinal point, *as Mr.* Baxter *well obſerves*, a miſtake is eaſier, than in a bare narration of ſome one fact: but in a matter of fact of ſo public notice, and which ſo many thouſands were partakers in, as baptiſm was, how could they be ignorant?"

Suppoſe it were a queſtion now among us, whether perſons were baptized at age only, or in infancy alſo, eighty years before we were born; were it not eaſy to know the truth, what by report, and what by records?

I ſhall conclude what I have to remark on this teſtimony with obſerving, that we ſee here confirmed what was ſaid before, that baptiſm was reckoned to be to *Chriſtians* in the room of circumciſion. For it was upon that account that *Fidus* thought it muſt be the time of the old circumciſion; and the biſhops of the council, tho' denying that, do call it the *ſpiritual* [or Chriſtian] *circumciſion*.

6. *Ambroſe* commenting on thoſe words, *Luke* i. 17. where the angel propheſies of John the baptiſt, *he ſhall go before him in the ſpirit* and *powers* of Elias; after having ſhewn in ſeveral particulars, how John, in his office, did reſemble *Elias*, and having mentioned that miracle of *Elias* dividing the river *Jordan*, adds thus; " But perhaps this may ſeem to be fulfilled in our time and in the apoſtles time. For that returning of

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the river waters backward toward the ſpring-head, which was cauſed by *Elias*, when the river was divided (as the ſcripture ſays, *Jordan was driven back*) ſignified the ſacrament of the laver of ſalvation, which was afterwards to be inſtituted; by which thoſe *infants that are baptized*, are reformed back again from wickedneſs [or a corrupt ſtate] to the primitive ſtate of their nature."

He means they are freed from the guilt of original ſin, and in ſome ſenſe reduced back to the primitive ſtate, in which man was, before that happened. He plainly ſpeaks of *infants, as baptized in the apoſtles time*, as well as in his own; and makes St. John, in baptizing infants for the reformation of their nature to the primitive purity of it, to reſemble Elias in turning back the waters to their ſpring-head.

Auſtin, in his treatiſe *De Baptiſmo contra Donatiſtas*, Lib. 4. C. 23. having had occaſion to ſpeak of the penitent thief, who obtained ſalvation without baptiſm, ſhews, that that is no more an argument againſt the neceſſity of baptiſm, where it may be had, than the example of *baptized infants* obtaining ſalvation without *faith*, is an argument againſt the neceſſity of faith, where the ſubject is capable of it. Near the concluſion of the fourth book, he ſays, "And as the thief who by neceſſity went without baptiſm, was ſaved, becauſe, by his piety, he had it ſpiritually: ſo where baptiſm is had, though the party by neceſſity

neceſſity go without that [faith] which the thief had, yet he is ſaved

" Which the *who'e body of the church* holds, as delivered to them, in the caſe of little infants baptized: who certainly cannot yet believe with the heart to righteouſneſs, or confeſs with the mouth to ſalvation, as the thief could; nay, by their crying and noiſe, while the ſacrament is adminiſtring, they diſturb the holy myſteries: and yet *no Chriſtian man of any ſort* will ſay, they are baptized to no purpoſe.

" And if any one do aſk for divine authority in this matter, though that which the whole church practiſes, and which has not been inſtituted by councils, but was ever in uſe, is very reaſonably believed to be no other than a thing *ordered by the authority of the apoſtles:* yet we may beſides take a true eſtimate, how much the ſacrament of baptiſm does avail infants, by the *circumciſion* which God's former people received." In what follows, he moſt plainly declares, that baptiſm is to the *Chriſtian* infants, what circumciſion was to the Jewiſh.

Though *Auſtin* ſpeaks of infant-baptiſm in this place, but occaſionally, his words are a full evidence, that it was then univerſally practiſed, and had been ſo beyond the memory of any man, or of any record: that they took it to be a thing that had not been *enacted by any council.* but had *been in uſe from the beginning of Chriſtianity.* And they had then but 300 years to look back to the

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times of the apoſtles, whereas we now have upwards of 1600. And many writings, and records, which are now loſt, were then extant, and eaſily known.

It deſerves a particular remark, that moſt of theſe witneſſes for infant baptiſm, were not only faithful to the Lord Jeſus Chriſt, but were faithful unto death, joyfully ſuffering martyrdom for the truth: ſurely this is a great acceſſion to the ſtrength of their teſtimony.

All theſe things put together, ſeem to prove, that infant-baptiſm was practiſed in the church of Chriſt from the *beginning*, and conſequently that it is of an *apoſtolical* and *divine* original.

As *for the firſt four hundred years*, there appears only one man, *Tertullian*, that adviſed the delay of infant-baptiſm *in ſome caſes*, and one *Gregory*, that did perhaps practiſe ſuch delay in the caſe of his children; but no ſociety of men ſo thinking, or ſo practiſing: ſo in the next ſeven hundred years, there is not ſo much as *one man* to be found, that either ſpoke for, or practiſed ſuch delay. But all the contrary. And when one ſect among the Waldenſes declared againſt the baptizing of infants, as being incapable of ſalvation, the main body of that people rejected their opinion: and thoſe of them that held that opinion, quickly dwindled away, and diſappeared; there being no more heard of holding that tenet, till the riſing of the German anti-pædobaptiſts, in the year 1522. "And all the national

national churches *now* in the world do profeſs and practiſe infant-baptiſm."

This brings to my remembrance a very clear proof for the baptiſm of infants, which much ſatisfied the mind of the great and good Mr. Baxter; I ſhall relate it in his own words. "I am fully ſatisfied, that Mr. Tombs cannot ſhew me any ſociety (I think not one man) that ever opened their mouths againſt baptiſm of infants, till about 200 years ago; which confirms me much, that it is from the apoſtles time, or elſe ſome one would have been found as an oppoſer of it; even as I profeſs, ſeriouſly, that it much ſatisfieth my conſcience, that Chriſt and his apoſtles did never ſhut the infants of believing Jews (and conſequently not of believing Gentiles) from being members of his viſible church, in that I never find in all the New Teſtament one word of exception, arguing, murmuring, or diſſatisfaction againſt it; when as it cannot poſſibly be conceived, but thoſe Jews who kept ſuch a ſtir before they would let go *circumciſion*, the ſign of church-memberſhip, when, yet they had baptiſm, another ſign, would undoubtedly have been much more ſcandalized at the unchurching of all their children, and would have, much hardlier have let go that privilege of their church-memberſhip, or at leaſt have raiſed ſome ſcruple about it, which might have occaſioned one word of ſatisfaction from ſome one of the apoſtles; eſpecially when Paul calls them holy, and Chriſt ſaith, *Suffer them to come*

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to me, and forbid them not, for of such is the kingdom of God. I know not how Mr. *T*——, and such others think on these things; but for my part, they stick so close to my conscience that I dare not say, Christ would have no infants received into his visible church among the number of *Christians*, when I find he once placed them in the church; and neither Mr. *T*——, nor any man breathing, can shew me one word of scripture where ever Christ did put them out again; and yet these men pretend to stand to the determination of scripture. I would this one thing were impartially considered."

With regard to the mode of baptizing, I would only add, Christ no where as far as I can find, requires *dipping*, but only *baptizing:* which word, many most eminent for learning and piety have declared, signifies to *pour on*, or *sprinkle*, as well as to *dip*. As our Lord has graciously given us a word of such extensive meaning, doubtless the parent, or the person to be baptized. if he be adult, ought to choose which way he best approves. What God has left *indifferent*, it becomes not *man* to make necessary.

I think it proper in this place to subjoin what Dr. Watts had declared concerning the signification of this word. "The Greek word *baptizo*, (says he) signifies *to wash* any thing properly *by water coming over it:* now there are several ways

ways of such washing, (viz.) *sprinkling* water on it in a small quantity, *pouring* water on it in a larger quantity, or *dipping* it under water, either in part or in whole: and since this seems to be left undetermined in scripture to one particular mode; therefore any of these ways of washing may be sufficient to answer the purpose of this ordinance. Now that the Greek word signifies *washing* a thing in general by water coming over it. and not always *dipping*, is argued by learned men, not only from ancient Greek authors, but from the New Testament itself, as Luke xi. 38. *The Pharisees marvelled that Jesus had not first washed before dinner*; in Greek, that he was not first *baptized*; and can it be supposed, that they would have him *dip* himself in water? Mark vii. 4. *The Pharisees, when they come from the market, eat not except they are washed*; in Greek, except they are *baptized*; surely it cannot mean *except they were dipped*. And if this should be restrained to signify *washing their hands only*, yet it does not signify necessarily *dipping* them; for the manner of washing their hands of old, was by *pouring water* on them, as *Elisha poured water on the hands of Elijah*, 2 Kings iii. 11. Yet further, they practised *the washing of tables*, (in Greek, *baptisms of beds*) as well as *cups and vessels*. Now *beds* could not usually be washed by *dipping*, Heb. ix. 10. The Jews had divers washings prescribed by Moses, (in Greek, *baptisms*) which were *sprinkling* and *pouring water* on things, as well as plunging

ing them all over in water. *The children of Iſrael were baptized unto Moſes in the cloud and the ſea, in their paſſage through the Red Sea, at their march from Egypt,* 1 Cor. xii. 2. Not that they were *dipped* in the water, but they were *ſprinkled* by the clouds over their heads, and perhaps by the water which ſtood up in heaps as they paſſed by.

Beſides, pouring or ſprinkling more naturally repreſents moſt of the ſpiritual bleſſings ſignified by baptiſm, (viz.) the ſprinkling the blood of Chriſt on the conſcience, or the pouring out of the Spirit on the perſon baptized, or ſprinkling him with clean water, as an emblem of the influence of the Spirit; all which are the things ſignified in baptiſm, as different repreſentations of the cleanſing away of the guilt or defilement of ſin thereby.

I conclude, ſince this controverſy has difficulties attending it, perſons of an honeſt and ſincere ſoul, in ſearching out the truth, may happen to run into different opinions: but the things wherein we agree, are ſo important, as ſhould not ſuffer us to quarrel about the leſſer things wherein we differ. Our brethren, who reject infant-baptiſm, as well as we who practiſe it, all agree in a belief of the ſacred inſtitution of this ordinance: we all agree, that children ſhould be devoted to God, and ſhould be partakers of all the privileges which ſcripture admits, and that they ſhould grow up under all poſſible obligations to duty; and ſince each of us deſires to find out the

the will of Chriſt, and practiſe it accordingly, it is a moſt unreaſonable thing, that we ſhould be angry with each other, becauſe ſome of us are devoted to God and Chriſt by this ceremony, a little *ſooner* or a little *later* than others; or becauſe ſome devote their children to God in baptiſm, as a claim of privileges, and an obligation to duties, before they can do this for themſelves, and are capable of acting therein: or becauſe ſome of us think this ordinance requires much water, and that the whole body be immerſed in it; others ſuppoſe, a little is ſufficient, and that he who has the face and head waſhed in this ſolemnity, has as true a ſignificancy of goſpel benefits and obligations, as he, who has his whole body put under water, ſince our Saviour thought ſo when he waſhed Peter's feet, John xiii. 10. In ſhort, where faith in Chriſt, and love to God, and obedience to the ſanctifying operations of the Spirit, are made neceſſary to ſalvation, and agreed upon by us all, it is pity that theſe leſſer things ſhould raiſe ſuch unhappy contentions among the diſciples of the bleſſed Jeſus, the Prince of peace.

SERIOUS

SERIOUS THOUGHTS CONCERNING GODFATHERS *and* GODMOTHERS.

I. IN the antient church, when baptiſm was adminiſtered, there were uſually two or more *ſponſors* (ſo Tertullian calls them, an hundred years after the death of St. John) for every perſon to be baptized. As theſe were *witneſſes* before God and the church, of the ſolemn engagement thoſe perſons then entered into, ſo they *undertook* (as the very word implies) to watch over thoſe ſouls in a peculiar manner, to inſtruct, admoniſh, exhort and build them up in the faith once delivered to the ſaints. Theſe were conſidered as a kind of ſpiritual parents to the

the baptized, whether they were infants or at man's eſtate, and were expected to ſupply whatever ſpiritual helps were wanting, either through the death or neglect of the natural parents.

II. Theſe have been retained in the Chriſtian church from the earlieſt times, as the reaſon for them was the ſame in all ages. In our church they are termed (by a proper and expreſſive name) *godfathers* and *godmothers*. And it is appointed, "That there ſhall be for every male child to be baptized, two godfathers and one godmother; and for every female, one godfather and two godmothers."

III. But it is objected againſt theſe, 1. That there is no mention of godfathers and godmothers in ſcripture; 2. That many undertake this without ever conſidering what they undertake, or once ſeriouſly thinking how to perform it; and 3. That no ſerious man would undertake it, becauſe it is impoſſible to perform it.

IV. I anſwer, *firſt*, It is undoubtedly true, godfathers and godmothers are not mentioned in ſcripture. And therefore it cannot be ſaid, they are abſolutely neceſſary, or that baptiſm cannot be adminiſtered without them. But yet it may be ſaid they are highly expedient. For when they are prudently choſen, they may be of unſpeakable

uſe

uſe to the perſons baptized, and a great relief and comfort to the parents of them.

V. I anſwer, *ſecondly*, It is too true, that many undertake this ſolemn office, without ever conſidering what they undertake; giddy, ignorant perſons (if not openly vicious) who never once ſeriouſly think how to perform it. But whoſe fault is this? It is not the fault of the church, which carefully guards againſt this very thing, by ordering, "That none but communicants be admitted to be godfathers or godmothers." Now communicants we may preſume to be ſerious perſons, who will both conſider and perform what they undertake. It is altogether the fault of thoſe fooliſh parents, who will on any account whatever, either deſire or ſuffer thoſe to be ſponſors for their children, that do not take care of their own ſouls. It is theſe inconſiderate and cruel men, who have no compaſſion for their own fleſh, that deprive their children of all the benefits of this wiſe inſtitution, and bring a ſcandal on the inſtitution itſelf, by their wicked abuſe of it. I therefore earneſtly exhort all who have any concern, either for their own or their children's ſouls, at all hazards to procure ſuch perſons to be ſponſors, as truly fear God. Regard not whether they are rich or poor: and if they are poor, ſee that it be no expence to them. You will then tear up by the roots one of the moſt plauſible

objections which can be made againſt this primitive cuſtom.

VI. For, *thirdly*, There is no reaſon why any truly ſerious man ſhould ſcruple to undertake the office. If you ſuppoſe godfathers and godmothers undertake what is impoſſible to perform, you entirely miſtake. And your miſtake lies here: you think they undertake what they do not. Do not you think the ſponſors themſelves undertake or promiſe, that the child ſhall "renounce the devil and all his works, conſtantly believe God's holy word, and obediently keep his commandments?" In truth, they neither undertake nor promiſe any ſuch thing. When they anſwer, "I renounce them all: this I ſtedfaſtly believe: I will:" (obediently keep God's holy will and commandments) they promiſe nothing at all; they engage for nothing: it is another perſon that promiſes all this. Whatever is then promiſed or undertaken, it is not by them, but by the child. It is *his* part, not *theirs*. So the church tells you expreſsly; "This infant muſt for *his* part promiſe." It is *he* promiſes in theſe words, not *they*. So again, "*This child* hath promiſed--to renounce the devil, to believe in God, and ſerve him." If it be ſaid, But why are thoſe queſtions inſerted, which *ſeem* to mean what they really do not?" I anſwer, I did not inſert them, and ſhould not be ſorry had they not been inſerted at all. I believe the compilers of our liturgy inſerted

ſerted them becauſe they were uſed in all the antient liturgies. And their deep reverence for the primitive church made them excuſe ſome impropriety of expreſſion.

VII. What then is *your* parts, who are ſponſors for the child? This likewiſe is expreſsly told you. "It is *your* part to ſee that this infant be taught, ſo ſoon as he ſhall be able to learn what a ſolemn vow, promiſe, and profeſſion *he* hath here made by you.—You ſhall call upon him to hear ſermons, and ſhall provide that he may learn the creed, the Lord's prayer, and the ten commandments, and all other things which a Chriſtian ought to know and believe to his ſoul's health; and that this child may be virtuouſly brought up, to lead a godly and a Chriſtian life."

VIII. Can any thing then be plainer, than what you do not, and what you do undertake? You do not undertake, that he ſhall renounce the devil and ſerve God: this the baptized himſelf undertakes. You do undertake to ſee that he be taught what things a Chriſtian ought to know and believe. And what is there in this which is impoſſible? Which any ſerious perſon may not perform?

IX. If then you that are parents will be ſo wiſe and kind to your children, as to wave every other conſideration, and to chooſe for their ſponſors

fors thoſe perſons alone who truly fear and ſerve God: if ſome of you who love God, and love one another, agree to perform this office of love for each other's children: and if all you who undertake it perform it faithfully, with all the wiſdom and power God hath given you: what a foundation of holineſs and happineſs may be laid, even to your late poſterity? Then it may juſtly be hoped, that not only you and your houſe, but alſo the children which ſhall be born, ſhall ſerve the Lord.

ATHLONE, *Auguſt* 6, 1752.

The End of the *Nineteenth* Volume.

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